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EMMAUS

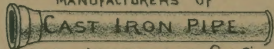


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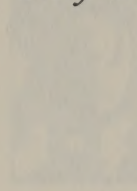
They Came to Emmaus, E.

A HISTORY

OF THE

BRETON A. BABA, M.D. L.D.S.

They Came to Emmaus



And they found him in
the village, walking they were
going; And he spoke as though
he could go further.

And they recognized him,
saying: Abide with us, for it
is toward evening, and the
day is now far spent. And he
went in to abide with them.

St. Luke 24: 13-29

REVISED BY THE

Board of Emmaus

ON THE OCCASION OF ITS CENTENARY

1977

They Came to Emmaus, Pa.

A HISTORY

COMPILED BY

PRESTON A. BARBA, Ph.D. Litt.D.



And they drew nigh unto
the village, whither they were
going: And he made as though
he would go further.

And they constrained him,
saying: Abide with us, for it
is toward evening, and the
day is now far spent. And he
went in to abide with them.

St. Luke 24: 28-29

PUBLISHED BY THE

Borough of Emmaus

ON THE OCCASION OF ITS CENTENARY

1959

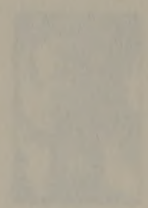
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To the Memory
of
All Those Pioneer Settlers
Who, for Their Soul's Welfare,
Founded a Village
Known to Posterity
as
Emmaus

Emmaus

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Preface

IN THIS YEAR OF GRACE 1959 the citizens of Emmaus are celebrating the centenary of their Borough. It is an admirable trait to have pride in the place associated with one's ancestors or where, either by choice or destiny, one lives and rears his family.

From their earliest colonial days the villagers have celebrated anniversaries and special occasions. One may well say that to celebrate is an established tradition in Emmaus. More than a year ago a large committee was appointed by the Borough Council to arrange fitting ceremonies and events for the centennial celebration. One of the chairmen of the committee, the Hon. Henry L. Snyder, suggested the publication of a history of Emmaus as a more permanent memorial of the centennial celebration.

The task was assigned to one who is neither by training nor inclination an historian. He can only admit to having been for a large portion of his life a resident of Emmaus and living by chance in an early Moravian house built on Lot No. 1 of the 32 lots as surveyed for the Moravian Brethren in 1758; he further admits his long association with the German language as a teacher and translator of eighteenth century manuscripts.

Because of its uncommon communal origin the history of Emmaus falls into two distinct parts: the first, that of a closed congregational village founded in 1758; the second, that of a borough, incorporated in 1859.

Our primary sources for the first part pertaining to Emmaus prior to the middle of the nineteenth century are the German manuscripts consisting of congregational records, minutes of the church council, pastoral diaries and memorabilia, preserved in the Archives of the Moravian Church

in Emmaus. From these faded and sometimes hardly legible pages we have translated extensively not only matters of historical significance, but also whatever revealed the every-day lives of the early settlers and threw light upon the social and economic conditions that existed in those days.

An indispensable secondary source for the first part of the history was Levering's monumental History of Bethlehem (1741-1892), a veritable vade mecum, which acquainted the compiler with the far-flung labors of the Moravian Brethren in colonial Pennsylvania, among them the settlement in Maguntsche, later to be known as Emmaus; and also it was useful in revealing the identity of many whose names are woven into the early annals of the village. Other sources are quoted directly or referred to in footnotes.

Sources for the second part of this history, modern Emmaus since 1859, were for the most part, the minutes of the town council, historical sketches in old newspapers and county histories as indicated in the course of the narrative.

Many have had a hand in the making of this book. The compiler is indebted to the Rt. Rev. Kenneth G. Hamilton and the Rev. John Fliegel for courtesies they extended him in the Moravian Archives in Bethlehem. His special thanks also go to the patient Borough Secretary Oscar T. Iobst and his capable Assistant Secretary, Mrs. D. P. Cocklin; to Henry L. Snyder for his much needed and constant encouragement; to the Rev. Charles J. Bornman; to Robert M. Bornman; to Robert J. S. Butz; and to the many others who have directly or indirectly been helpful in the compilation of this history. We are mindful of the kind cooperation on the part of the clergy, the managers and proprietors of the borough industries, and the presidents and secretaries of our civic and service clubs. But our deepest gratitude goes to Clarence F. Iobst, who as Archivist provided access to the manuscripts in the Moravian Archives in Emmaus; and further, as associate during nearly forty years with Holben Printing Incorporated, is responsible for the typography and design of this volume.

We can only hope its contents may prove of interest and pleasure to the citizens of Emmaus, to their children and children's children, as they look back in future years and remember all those of whom it was said: They Came to Emmaus.

PRESTON A. BARBA

*In November, 1959
Emmaus, Pennsylvania*

Introduction

ARTISTS HAVE depicted Clio, the Muse of History, as a beautiful young goddess. They err. She is a cunning and deceitful old dame, forever covering her own tracks as she stalks down through the ages. In her efforts to obliterate the past Clio has had her accomplices, among them time and the elements. But none of these has been more devastating than man himself when indifferent to the past. It is only in our day that man has become more conscious of the past and of the desirability of preserving whatever can still be rescued in the way of historic buildings, documents, letters, journals, objects of the arts and crafts and whatever can be of aid in reconstructing the past. Much has already been irretrievably lost.

Few of those who have sought Emmaus in the last years as a pleasant and progressive town in which to live and who hasten home in the evening from their daily work in one or the other of our flourishing industries here or in the near vicinity, ever think of Emmaus as being old. The few remaining vestiges of its eighteenth-century beginnings have for the most part been altered or restored beyond recognition.

In this day and age of rapid change there are still many who think that only that which is new and fresh is desirable. Relatively few attach any intrinsic value to that which is old. In moving forward so rapidly it would seem folly to look back. Yet, in determining where we are going, it may at times be necessary to know from where we came.

Confronted with the task of preparing a history of Emmaus, whither does the compiler turn for his material? There is little if any room for originality on his part. Unlike the poet and the novelist, he cannot create history. It is his function to record and not to invent. In the absence of

written records he would indeed be badly off. He examines old newspapers and relics and mementoes of the past; he talks with the oldest citizens. One remembers this and another that, and if perchance they remember the same thing they vary in the telling of it. The historian finds himself contending with traditions. He is burdened with the high responsibility of recording the truth. And yet tradition presents a challenge. The proverbial saying, "Where there is smoke there is also fire," may also be applied here. For example: there is a tradition that there are Indians buried in the little old Moravian graveyard in Emmaus, and especially in the southeast corner, where there are no marked graves. If Indians are buried there, were they friendly Indians? We know of the extensive missionary work among the Indians on the part of the Moravian Brethren. We also know that while there was much anxiety among the villagers during the French and Indian War they were never really molested nor attacked. Then perhaps they were converted Indians and as such they had been baptized. If they were Christian Indians they would have received Christian burial. But the burials in the little graveyard were all carefully registered in the church records. Where then is the fire in all this smoke? Rebecca and Hanna, two little baptized Indian girls died while attending the early Moravian school here and were given Christian burial and it is so recorded.

Then there is the matter of the name of Emmaus. For many years the form *Emaus* with its variant mal-pronunciations put to shame the Biblical form from which the town had taken its name. How did it come to be? Was it the fault of that painter who painted the station signs when the railway came through Emmaus in 1858 and forgot to paint the second *m*? The earliest written records show that the name was sometimes written with *mm*, but most frequently with one *m* and a dash over it indicating it was a double consonant; but then, sometimes to the chagrin of the historian, he finds that an early diarist neglected to place the dash over the *m* and simply wrote *Emaus*. He was setting a bad example, even though he knew better. In the course of the years, nearly a century, the single *m* had gotten fixed in the minds of the people, and even their pronunciation became corrupt as they grew away from the original pronunciation of their immigrant forefathers.

Fortunately for the compiler of this history Emmaus is not just another town like hundreds of others, that have already or will celebrate their hundredth anniversary as boroughs. Emmaus was more than a century old when it became a borough in 1859. Few towns of its size in Pennsylvania have an equally interesting history. Unless it be Bethlehem, Nazareth and Lititz, no town in Pennsylvania has more complete records over so long a period of time. Emmaus owes its origin to the Unity of Brethren, better known as the Moravians. Wherever the Moravians established missions and congregations they kept diaries of their work. Such diaries, together with many other manuscripts, have been preserved in the archives of the Emmaus Moravian Church. We have used these sources extensively

even though we have many times wished that the successive diarists, who were also at the same time the ministers of the congregation, had kept their gaze less steadily fixed on Heaven and more on earth. We should have been even more grateful for less about the daily texts of the church year, the sermons, song hours, seasonal liturgies, etc., and more about the everyday-ness of the lives of our eighteenth-century forebears.

If this history of Emmaus will at times seem to be the history of the Moravian Church of Emmaus the compiler seeks the indulgence of the reader. He cannot offer apologies, for it must be admitted that for the first ninety years and more the history of Emmaus as a closed congregational village is synonymous with the history of the Moravian Church in Emmaus. To the latter the citizens of Emmaus must remain forever indebted for the preservation of their most important records. However, the reader who expects these records to reveal great and epoch-making events will be disappointed. In our many references to persons and families we have done so only for their related significance and never for any genealogical purposes.

We have compiled this history in the belief that what the early settlers of this ancient town did and thought in their daily uneventful lives, unimportant as they may seem in themselves, have yet left their trace in us, just as the concentric waves caused by a stone thrown into a pool continue into infinity. Surely there is some sense in seeking to record what the hand of time has written even though it be at times well nigh illegible.

Early Days in Maguntsche

HISTORY HAS NOT RECORDED the name of the first white man to cross South (or Lehigh) Mountain, nor do we know from where he came. Perhaps he was one of the early settlers in the Oley Valley, who, restless and venturesome, had crossed the mountain in search of still better land; or perhaps he was a new arrival in the port of Philadelphia, who sought an unsettled frontier, came up the Perkiomen Valley and followed the trail that led through the defile later known as Leibert's Gap. If he came by the latter he might have seen to his left blue-gray smoke curling up against the sky where the Lenni Lenape Indians gathered perennially to quarry jasper for their arrow heads. His descendants would call it Vera Cruz. They would be friendly Indians, of whom the eldest, or at least their fathers, might have been among those who assembled under the elm on the banks of the Delaware with William Penn when the treaty of friendship was drawn up, that treaty "which was never signed and never broken."

We do not know what thoughts and what emotions possessed that first white man as he looked out upon the land that lay stretched before his feet, a blessed land with its hundred springs, its cold, sparkling brooks and streams, its gently undulating hills, and far to the north the hazy blue of a distant mountain range and all the unknown mystery that lay beyond. He had no name for this fair land drained by what a later generation would know as Cedar Creek and the Little Lehigh. The Indians, with that happy combination of poetry and truth that characterized their place names, called it *Machk-un-tschi*, "the feeding place of the bears" no doubt with hidden allusion to the fertile soil and lush vegetation, a word we find most frequently written *Maguntsche* in our early documents; so also the Indians spoke of the distant blue mountain as *Kittatinny*, "the long and endless one"; and of the river not far away as *Lechaweki*, "where the trail makes a fork," which we Pennsylvania Germans still call the *Lecha* in our dialect.

That first white man could not have envisaged the scene that would have greeted him a generation later when this same land would be strewn with prosperous farms, substantial homes and barns, where once stood primeval forest; the fair acres yielding an abundance of wheat, rye, oats and Indian corn; the meadows dotted with grazing cattle; and the creeks

and springs that once bore Indian names now simply called Spring Creek, Trout Creek, Cedar Creek and Swabian Creek (the latter named for the Swabians, die *Schwowe*, from Wuerttemberg, who had settled there) now lending their waters to a dozen grist- and sawmills on their banks. Even less could he have envisaged Maguntsche, once the feeding place of bears, now marked by highways, villages and towns, industries and stately churches, and nestling at the foot of the northern slope of South Mountain a prosperous borough known as Emmaus. All this still lay in the lap of time when the first white man crossed old South Mountain and gazed upon this blessed land.

Tradition has it that the first white settler was one Peter Drechsler (Trexler). One of his descendants, Israel Trexler, born about 1800, related that the Trexlers were the first white inhabitants of Maguntsche and had come here from Oley about 1719.¹ This may be true, although there would seem to be no documentary evidence. Of the many thousands of German immigrants arriving in the port of Philadelphia in the first decades of the 18th century some no doubt had pushed northward into little known frontier land. In the first years South Mountain may have acted as a barrier, but not for long. They did not wait to be granted land warrants. James Logan, formerly Secretary to William Penn, could complain to the Proprietaries in 1725 "that there are so many as one hundred thousand acres of land, possessed by persons, (including Germans,) who resolutely set down and improved it without any right to it, and he is much at a loss to determine how to dispossess them."² The late C. A. Groman, Esq., a native of Lehigh and a prominent attorney, spent much time and labor in tracing titles to properties in Bucks, Northampton and Lehigh, and it was his expressed opinion that most of the early settlers in these parts had been squatters.³ It is therefore very difficult to determine just when white settlers arrived in Maguntsche. However, it is a fact that the proprietary government of Pennsylvania in August, 1735 surveyed and laid out a public road called "The King's High Road," which was the first public road in what is today Lehigh County. It began in Macousin (Maguntsche, Macungie) Township, just slightly northwest of Breinigsville, on land of Peter Trexler; continued through the borough of Macungie (which did not exist at that time) and Upper Milford (then Bucks); crossing the land of Duerk Jansen (at Shimerville), Christian Crall (Zionsville), John Meyer, Dewalt Mechlin, Henry Geber (Hosensack), Peter Walber, Ulrich Riesser and Alexander Diefenderfer, crossing the county-line between Bucks and Philadelphia Counties and finally joining at North Wales the road leading from Goshenhoppen to Philadelphia.⁴

¹ *Skizzen aus dem Lecha-Thale*. Von Ben. Allentown, Pa., 1880-86. p. 38.

² Rupp, I. Daniel, *History of Northampton, Lehigh, Monroe, Carbon and Schuylkill Counties, etc.* Harrisburg, 1845, p. 16.

³ Cooper, Rev. C. J. *History of Jerusalem Church, Eastern Salisbury*. In Proceedings of the Lehigh Co. Hist. Soc. Vol. II, Allentown, Pa., 1910.

⁴ *History of Lehigh County*. Vol. I, Allentown, Pa., 1914. p. 777.

From this it is safe to assume that this whole area was in 1735 already sufficiently populated to require from the proprietary government the construction of such a road at that time, when a highway from Easton to Reading was only built 20 years later.

Land warrants and patents and early church records which have to do with the Maguntsche area and the site of the future Emmaus all show clearly the predominance of German family names and the dates fall most frequently into the 1730's and 1740's. Why was there such a great influx of German immigrants in these years?

Here we do well to be reminded that William Penn (1644-1718) had been granted a tract of land from King Charles II of England in payment of a debt the Crown owed to his father, Sir William Penn, Admiral of the English Navy. The charter was dated Westminster, March 4, 1681. William Penn sailed for America and arrived at New Castle on the Delaware on October 27, 1682. Among the deeds he accomplished during his first short stay were the treaties with the Indians, having land surveyed to be sold to settlers, and the erection of three counties, Philadelphia, Bucks and Chester. The young English Quaker had several times traveled in Holland and up the Rhine into the Palatinate where he had cultivated friendships with similarly minded religious groups, who also suffered for not conforming to the requirements of the state churches. He had had a vision in which he saw himself establishing a haven for all those who suffered and were persecuted for their religion. Now with his vast possessions in the New World he could carry on his Holy Experiment. To those sylvan lands which would be known as Pennsylvania he would invite the oppressed and persecuted of Europe and especially would he welcome those kindred spirits he had learned to know in the German lands he had visited. The first to come was the small group of German Quakers who founded Germantown in 1683. Other religious groups followed: the Swiss Mennonites who began to come in 1710 and settled on the Pequa Creek, Conestoga in Lancaster County; the Dunkards who arrived in 1719 and settled along the Schuylkill, in Falkner's Swamp, Skippack and Oley. In the following years German immigrants came to Pennsylvania in increasing numbers. The first groups had come chiefly to escape persecutions and to find religious freedom. They were fairly well-to-do and could afford to pay for their passage to Pennsylvania. Those that came later, came less for religious reasons but rather to escape economic distress and the despotism of petty German rulers. They came chiefly to seek temporal welfare and freedom of opportunity. Most of them were peasants or simple burghers. Many of them could not afford to pay for their transportation. They sold themselves as so-called Redemptioners and became indentured servants, thus in time paying for their passage. Many later became prosperous and reputable inhabitants. There were many such and especially among those who arrived in the years from 1729 to 1750. Of these many settled in Northampton and Lehigh Counties. Most of them were of the Lutheran and Reformed faiths, the former coming in-

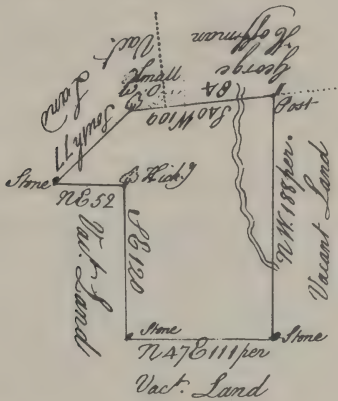
variably from Wuerttemberg and the latter from the Rhenish Palatinate. Since during a half century of German emigration to Pennsylvania those from the Palatinate outnumbered those who came from other parts, the German settlers in Pennsylvania were in general spoken of as Palatines or *Pfaelzer*. When they arrived in the port of Philadelphia they found Penn's original counties, Philadelphia, Chester and Bucks already well populated and many pushed north and west into less settled areas. In their native land they had with few exceptions been simple artisans and tillers of the soil and as such they hoped to establish themselves in their new homes. They had never owned land before. With pride they spoke of their own farms, no matter what their size, as *Plantagen*, their plantations. Of such were the men and their families that we find in *Maguntsche* in the years just preceding the time when the story of Emmaus begins.

Who were those in possession of the land on which the Borough of Emmaus is situated today and that of the immediate vicinity? In January, 1941, Irvin R. Heffner, Surveyor, made a plan of some tracts of land for which surveys had been returned for warrants granted to the Honourable Proprietaries of Pennsylvania. These tracts of land lay in Maguntsche, only later to be known as Macungie Township and Salisbury Township. The surveys were copied from those on file in the General Land Office of the Department of Internal Affairs in Harrisburg. A blueprint of this plan is kept in the Shelter House of Emmaus. From this plan we shall list some of the early settlers who already occupied land in this area in the 1730's.

To Rudolph Andreas a warrant was issued May 25, 1738, for 50 acres on the Little Lehigh, west of present-day Emmaus; to George Shoemaker, a warrant dated November 23, 1736 for 200 acres on Indian Creek; and on October 28, 1737, again 200 acres, on the Little Lehigh; to John Jarrett, by warrant dated January 28, 1735, 150 acres west of Emmaus, and again on October 5, 1737, 100 acres; to Henry Koon, a warrant dated June 28, 1740, 83 acres, adjoining that of Jarrett; to John Le Chair (Lesher?) a warrant dated November 28, 1736 for 200 acres, west of Emmaus; to Adam Schuler, warrant dated February 24, 1738, 200 acres south of the Borough; to Jacob Moyer, by warrant, dated November 17, 1736, 198 acres along the Little Lehigh; to Matthias Shaap, November 18, 1736, 200 acres just north of Emmaus; to Abraham Transue, March 30, 1738, 150 acres northeast of Emmaus; to John Rice, October 12, 1737, 150 acres on Indian Creek.

A little later, January 31, 1742, a warrant was granted to Jacob Ehrenhardt for 126 acres, of which a portion was donated as a site for a church and graveyard. In the fall of 1742 a small log church was erected, about which we shall have more to tell in a later chapter. It seems that this little church soon became a focal point of interest and others now purchase land in the immediate neighborhood. Philip Kratzer was granted a warrant in August, 1747, for 40 acres and 56 perches, adjoining the future village; to Friedrich Kratzer, a warrant dated October 17, 1753 for 79 acres and 36 perches, also adjoining the future village; to Sebastian Knauss, a

warrant dated September 10, 1747 for 200 acres, which however had been surveyed to one George Hoffman as early as November, 1737; also to Sebastian Knauss, a warrant May 5, 1751 for 33 acres and 88 perches and again on November 20, 1751 a warrant for 75 acres; to John Henry Knauss, brother of Sebastian, a warrant, dated April 12, 1759 for 45 acres and 130 perches. Some of these names we shall meet repeatedly in the pages to come. It was on the land of Jacob Ehrenhardt and Sebastian Knauss that the village would be laid out a few years hence, and still later receive the name of Emmaus.



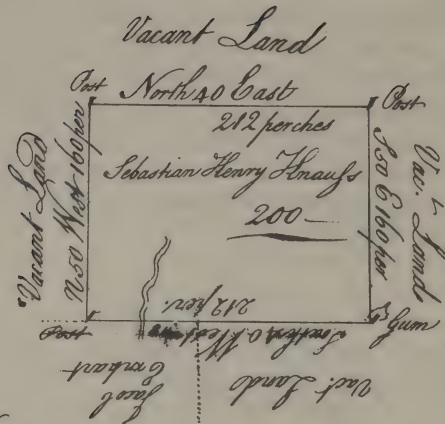
A Draught of a Tract of Land situate in Upper Milford Township in the County of Bucks containing one hundred and twenty six Acres and the usual allowance of Six Acres p. Ct. for Roads &c. Surveyed to Jacob Ernhart in pursuance of a Warrant dated the 31. Day of March 1742 & Returned into the Secretary's Office the 10.th Day of September Anno Domini 1747.

P. Wm. Parsons Survey: Gen.^l

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(Signed) P. Wm. Parsons Survey. Gen.^l

¹ Surveyor General of the Province of Pennsylvania; sometimes spoken of as "the Father of Easton"; with Nicholas Scull, his successor, he first surveyed plans for Easton; died Dec. 17, 1757.



A Draught of a Tract of Land situate in Upper Milford Township in the County of Bucks surveyed for George Hoffman in pursuance of a Warrant from the Hon^{ble} Proprietaries dated the 18th Day of November 1736 But the said George Hoffman not complying with the Conditions of the said Warrant, the same together with the said Survey made in pursuance thereof became void. And by virtue of a Warrant dated the 10th Day of September 1747 the said Survey was Returned the same Day into the Secretary's Office in Order to be granted & Confirmed unto Sebastian Henry Knaufs.

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(Signed) P. Wm. Parsons Survey. Gen.

For the sake of clarity and to avoid confusion in the use of place names and geographic terms in subsequent pages it may be well to state the following:

We have used the form *Maguntsche* as the name for that general land area drained by the Cedar and Little Lehigh Creeks. It is the form most consistently used in the early Moravian documents, no doubt because they thought it rendered phonetically the Indian pronunciation. The Indian

missionaries had given much time to the study of the Indian dialects. Now and then it is spelled with a *k* instead of the *g*. Other colonial writers seem to have had no end of difficulty with the word, as indicated in the following: Maconsie and Maquenusic (1735), Maconjie (1742), Macongy (1743), Macunshi (1763) Makunsche, Maguntshe (1785), Machunsche, Maguntshy (1786), Maguntschy (1787).

In the course of the years usage has settled down to the form of *Macungie*. However, the reader must be warned. It has nothing to do with the Borough of Macungie, which was founded by Peter Miller in 1776. He called it Millerstown (Millerscheddel in our dialect) and for nearly a century it was so known, until 1875, when it was changed to Macungie, because there was another Millerstown in Perry County.

In those early days Maguntsche was a part of Bucks, one of the three original counties established by William Penn in 1682. Three townships, the first ones of what is now Lehigh, had been erected while still a part of Bucks. They were Upper Milford (1737), later divided into Upper and Lower Milford; Upper Saucon (1742); and Maguntsche (1743), divided in 1832 into Upper and Lower Macungie.

Some 20 years after German immigrants had populated the three above mentioned townships Northampton County was formed out of Bucks, by Act of Assembly, March 11, 1752, when James Hamilton was Lieutenant Governor, Thomas and Richard Penn, the Proprietaries and George II, King of England. Easton, which had been surveyed in 1750 by Nicholas Scull, General Surveyor for Pennsylvania, was to be the seat of Justice of the new county of Northampton. In 1752 Northampton comprised also the extensive land area from which were later separated the counties of Lehigh, Monroe, Pike, Carbon, Wayne and Susquehanna. Salisbury Township was erected July 9, 1753. It is then that the Moravian records begin to speak of their settlement in Saltzburg (Salisbury), which only later, in 1761, would be called Emmaus. Allentown did not exist and Lehigh County was formed from Northampton in 1812.

The Moravian Brethren Come to Pennsylvania

IT IS AN entertaining, although altogether futile, mental diversion sometimes to inquire of oneself what might have happened if something else had not happened. Would the course of history have been essentially changed, for example:

If John Huss had not been burned at the stake in Constance, Switzerland, on July 6, 1415?

If in 1681 the British Crown had not owed the heirs of the late Sir William Penn, Admiral of the English Navy, the sum of £16,000.

If a wealthy young German nobleman had not given asylum to a group of religious refugees on his estate in Saxony in 1722?

If James Oglethorpe, English humanitarian, had not founded the colony of Georgia in 1733?

If war had not broken out between England and the Spaniards in Florida Territory in 1736?

If George Whitefield, great English evangelist, had not had a theological controversy with Peter Boehler in 1740?

If Count Zinzendorf had not preached in the log cabin of an early settler in Maguntsche in 1742?

These questions may seem superficial and utterly fantastic, and yet all of them, directly or indirectly, have to do with the founding of Emmaus, which, like so many other colonial settlements, also has its roots in Europe.

Some years ago a resident of Emmaus said to the writer in her native dialect, "Heit iss der Hussedaag" (Today is Huss day). I asked her what that meant. She did not know, but said that they always sowed their turnip seed on that day. Thus did the memory of John Huss, the great pre-Reformation reformer, find a place in our local folklore.¹

John Huss was born in southern Bohemia on July 6, 1373. He studied at the University of Prague and later became professor of Philosophy there. Under the influence of the English reformer John Wyclif² Huss advocated religious services in Bohemia and Moravia to be conducted in the native Slavic tongue instead of Latin. Also he attacked certain doctrines as well as the corruption that then prevailed in the Roman church. He was excommunicated and forbidden to remain in Prague. He left the city but continued to preach in the villages and towns throughout Bohemia. In 1414 he was summoned before the Church Council held at Constance, Switzerland. Having been granted safe-conduct he responded, but several weeks later he was treacherously seized and thrown into prison. He refused to recant, whereupon he was burned as a heretic on his forty-third

¹ The Lancaster Agricultural Almanac (John Baer's Sons), now in its 134th year, still marks July 6 as "John Huss Day."

² John Wyclif (1320-84), religious reformer; first writer of English prose; translator of the first English Bible. His doctrines found their way to Bohemia where they served as basis for the revolts under Huss. During his lifetime he had the protection of the British government but 30 years after his death the Council of Constance declared him a heretic and ordered his bones to be disinterred and burned. This was done 12 years after the martyrdom of John Huss.

birthday, July 6, 1415, and his ashes strewn on the waters of the Rhine.

There was intense indignation throughout Bohemia and Moravia, where the seeds sown by John Huss had already taken deep root. In 1456 some of his followers found refuge at Lititz, the estate of the Protestant Bohemian King George Podiebrad on the borders of Silesia and Moravia, about 80 miles east of Prague. (Three centuries later a town in Lancaster County, Pennsylvania would be named for that place.) Soon other like-minded people gathered at Lititz, and there on March 1, 1457 they founded the *Unitas Fratrum*, or Unity of Brethren, better known today as The Moravian Church. During the years that followed, despite some oppressions and persecutions, this pre-Reformation movement grew. By the time Martin Luther nailed his theses on the door of the cathedral at Wittenberg on October 31, 1517, the *Unitas Fratrum* numbered 400 congregations with some 150,000 members.¹

Soon after Martin Luther's death the Smalcaldic War broke out between Protestants and Catholics. The Bohemians refused to take part in it. The Bohemian Brethren became the victims of Romish vengeance. In consequence of a decree issued in 1548 many of the United Brethren now fled to Prussia and to Poland. Later, under the liberal Maxmilian II they were equally recognized with the Reformed and the Lutherans, and so also in 1609 under Emperor Rudolph II. For some years there was peace and the United Brethren prospered, but in 1620 Ferdinand of Tyrol became Emperor. A ruthless Romanist, he started upon a counter-Reformation and took upon himself the sinister task of extirpating all Protestants throughout Bohemia and Moravia. All adherents were either to abjure their faith or leave the country. The Emperor triumphed. More than 30,000 families emigrated. All Protestant churches were closed. When the year 1627 came the United Brethren no longer existed visibly in Moravia and Bohemia. Those that remained "went underground." They became "the Hidden Seed" from which in God's own time, a Renewed Moravian Brethren's Church would burst forth.

But that hidden seed would lie dormant for upward of a century. The soil for its growth was being prepared through a series of events which, looked upon in retrospect, would seem to be a part of some larger design, rather than merely accidental.

John Amos Comenius (1592-1670), world-renowned Bohemian educator, early espoused the cause of the *Unitas Fratrum*, studied their history and discipline, recommended them to the care of the Church of England, was instrumental in continuing the episcopate and himself became a bishop of the Brethren on foreign soil. At the same time the old teachings and traditions of the first Brethren, were being kept secretly alive in private families, especially in Moravia.

In the course of time some of the hidden seed would be transplanted on to German soil, where it would germinate and burst forth as the

¹ De Schweinitz, Edmund, *The Moravian Manual*, Bethlehem, 1869. p. 22.

Renewed Moravian Church. Propitious to its growth was the Pietistic movement founded by Philip Jacob Spener (1635-1705). It purposed to bring about in the hearts of German Protestants a more direct relationship with God through a deeper spiritual "inwardness." It was in a sense a protest against the cold ritual and rigid orthodoxy into which the Lutheran and Reformed state churches of that day had fallen.

In 1700 Spener came all the way from Berlin to Dresden to stand godfather to the son of his friend, Count George Ludwig von Zinzendorf, a Lutheran nobleman at the Saxon Court. The infant was born on May 26 and baptized Nicholas Ludwig. The father died in the same year. At the age of ten the boy was sent for his early education to the famous Lutheran *Institut* at Halle, where he took his meals in the home of August Hermann Francke. Under Francke, Spener's most prominent disciple, Halle, the Saxon city, had become the center of German Pietism. Francke deeply influenced the boy.

At 16 the young Count went to study law at the University of Wittenberg, whereupon he traveled extensively after the fashion of young noblemen. By social position, family tradition and training he was prepared to take a position at the Saxon Court. For some years he filled the post of King's Councilor. Deeply religious from his earliest boyhood the position gave him little satisfaction. Having attained his majority he purchased an estate at Berthelsdorf in Saxony.

In 1722 a small group of descendants from the ancient Unity of Brethren fled from their native Moravia across the border into Saxony, in order to escape oppression from the Hapsburgs and the Jesuits. The young Count offered them asylum on his estate. Others came, among them a small number of refugees from Silesia, followers of Caspar Schwenkfeld. Count Zinzendorf granted them a tract of land on which they built a settlement. They called it *Herrnhut* (the Lord's shelter). Additional Moravians came, as well as Mennonites and Quakers. By the year 1727 Herrnhut had grown to be a village of 30 houses and 300 souls. Count Zinzendorf retired from his position at Court, took up his residence on his estate and now devoted himself entirely to the Moravian Brethren. Holy Communion Sunday, August 13, 1727 has ever since been looked upon as the spiritual birthday of the Renewed Moravian Church.

Another far-reaching event occurred in 1733 when the Elector of Saxony issued a decree banishing the Schwenkfelders that Zinzendorf had harbored on his estate. In the same year James Edward Oglethorpe (1696-1785), English statesman and humanitarian, founded a colony as a place of refuge for poor English debtors and for persecuted Protestants in Georgia. He named it Georgia for King George II. Through his London connections Zinzendorf now secured a grant of land in Georgia and free passage for his Schwenkfelders. They left in the spring of 1734 under the leadership of George Boehnisch, one of the Moravian Brethren, Christopher Baus, an Hungarian who had joined the Brethren and

Christopher Wiegner, a Silesian Schwenkfelder. Upon arrival in Holland they changed their plans and sailed for Pennsylvania instead where they established themselves in the Perkiomen Valley. George Boehnisch, the Moravian, stayed with them in Pennsylvania and studied religious conditions among the German settlers there.

Fearful of similar banishment of his Moravians at Herrnhut Zinzendorf now believed it desirable to plan a place of refuge.¹ This, and his desire to begin missionary work among the Indians, led him early in 1735 to enter into direct negotiations with James Oglethorpe. A tract of about 500 acres was purchased from the Georgia Trustees. The Moravian Brethren who would settle there were to have religious freedom and also exemption from military duties. A first group of 10 led by August Gottlieb Spangenberg (of whom more later in connection with Bethlehem and Emmaus) sailed from London on Feb. 6 and arrived in Savannah March 22, 1735. A second group, under the leadership of Bishop David Nitschmann, arrived in Savannah February 16, 1736. Fellow passengers on this voyage were James Oglethorpe himself and the famous Methodist brothers John and Charles Wesley. Spangenberg remained with his first group nearly a year, but when Nitschmann and his group arrived, he left for Pennsylvania and visited the Schwenkfelders there. Nitschmann, after a short sojourn, also left for Pennsylvania. In 1738 Peter Boehler (later eminently active in Bethlehem) arrived and joined the Brethren there. On January 1, 1740 the English evangelist, George Whitefield (1714-70) came to Savannah for the second time in his private sloop, the *Savannah*, and made the acquaintance of Peter Boehler. He soon recognized the precarious circumstances attending the Brethren. After the war broke out between the English and the Spaniards in Florida Territory in 1736 the Brethren had incurred the hostility of the authorities. Having been exempted from military service by the Trustees of the Colony, they refused to join the militia. Spangenberg intervened, wrote the Trustees, and himself hurried from Pennsylvania to Georgia. Once more the Brethren were exempted, but when in 1739 new troubles arose and the Spaniards threatened to invade Georgia from the south, their position as non-resistants became unendurable. The Brethren, already decimated by the dread malaria, welcomed George Whitefield's offer to leave Savannah in his private sloop for Pennsylvania.

Again Destiny took a hand in the affairs of the Brethren. Somewhere on the high sea between Savannah and Philadelphia Whitefield conceived a plan for establishing a school for Negroes in Pennsylvania, that haven for the oppressed, where the Negroes met "with the best usage." On April 25, 1740 George Whitefield arrived in Philadelphia with the remaining members who had tried so valiantly to establish a Moravian settlement in Georgia colony. At last they were in Pennsylvania, where

¹ The Count's fears were not unfounded. In 1733 Augustus Gottlieb Spangenberg, then a professor of theology at Halle, was in doctrinal difficulties with the faculty, retired to Herrnhut and joined the Brethren. In 1734 the Professors at Halle brought charges against Zinzendorf. Opposition to Herrnhut increased in Saxony. In March, 1736 Zinzendorf is himself exiled from Saxony.

they would enjoy freedom of conscience and religious liberty.

On May 3, 1740 Whitefield purchased a tract of 5000 acres in the Forks of the Delaware from Judge William Allen, who held vast land areas in the northern part of Bucks (later Northampton) County. Whitefield's tract was called "The Barony of Nazareth." Whitefield now asked Peter Boehler to locate a proper site on this tract for his Negro school. He was also to superintend the construction of the first building. The building, today known as the Whitefield House in Nazareth, was well under way, when Peter Boehler, visiting Whitefield in Philadelphia in November of 1740, found him in an unfriendly attitude. He had grown hostile toward the Moravians on doctrinal grounds. He got into a heated controversy with Boehler about predestination which ended with Whitefield's peremptory order that the Moravian workmen leave his tract at Nazareth at once. This unfortunate episode came to the attention of a miller on the Saucon Creek by the name of Nathaniel Irish, not an irreligious man, but disgusted with religious bigotry and tired of controversial doctrine. He succeeded in persuading Whitefield at least to let the Moravians remain there during the winter.¹ But, as a land agent of William Penn, he also suggested that the Brethren purchase 500 acres on the north bank of the Monocacy. Boehler did not react to this, but after Bishop Nitschmann returned from Europe in December, 1740, they purchased 500 acres of woodland at the confluence of the Monocacy Creek and the Lehigh River, now the site of Bethlehem. Henry Antes, pious layman of the Reformed faith, who had befriended Spangenberg on his sojourn in Pennsylvania in 1736 and later joined the Brethren, consummated the purchase. As the Brethren were not legally incorporated and none of them naturalized citizens of the Province, William Allen and wife on April 2, 1741, deeded the tract to Henry Antes. The first house was actually begun before transfer of title. It was laid up of square-hewn logs, twenty by forty feet and completed in March, 1741. The Brethren that had stayed the winter in Nazareth now removed to the house just completed on the Lehigh.

Such were the humble beginnings of the Moravian Brethren in Pennsylvania. The settlement on the Lehigh was to become the spiritual center of the Brethren in the new world. Here they would prepare and send forth their missionaries among the Indians and write into the annals of our Colonial history a chapter of heroic grandeur; from here they would send their Brethren to bring spiritual comfort and awakening to the benighted German settlers on their remote plantations scattered about in eastern Pennsylvania, even to Maguntsche.

The foregoing events, about which church historians have written volumes, have had to be told here, however briefly, that the reader may bring better understanding to the subsequent pages. They are to serve, so to speak, as backdrops to the scenes about to be enacted.

¹ Ironically, Whitefield suffered financial reverses the very next year and the Nazareth tract was sold to the Brethren.

Fishers of Men

Follow me, and I will make you fishers of men.

ST. MATTHEW 4:19

AFTER LONG and circuitous wanderings the Moravian Brethren had at last found a permanent home in the new world. One can only wonder why they had not at an earlier time directed their colonizing efforts toward Pennsylvania where so many others had already found a haven of freedom and well-being. The reasons lay in attending circumstances. The young German nobleman who at the age of twenty-two had given asylum to those followers of the martyred John Huss, that "hidden seed" dispersed for centuries throughout ancient Bohemia and Moravia, could not possibly have foreseen that this was the first of a long series of events that would lead to the establishment of many evangelistic missions in foreign fields, of schools in the thinly settled areas of Pennsylvania, and even to the founding of the towns of Bethlehem, Nazareth, Lititz and Emmaus.

It will be remembered that Bishop Peter Boehler had brought his little band of Moravian Brethren from Georgia to the Whitefield Tract at Nazareth in May, 1740. By the end of July they had constructed a temporary log house there. Upon the order of Whitefield to start the building for his Negro school, Brother Boehler now went forth into the adjoining countryside and employed lime-burners, masons, carpenters, and teamsters from among the white settlers in Lower Saucon, Maxatawney, and no doubt also in Maguntsche. These were the first contacts with the native settlers among whom they would carry on vital work. Then came Boehler's misunderstanding with Whitefield about predestination. The question whether some men were destined for hell-fire remained unsolved, but in consequence Whitefield abandoned his plans for the Negro school. The Brethren now purchased the tract on the Lehigh, but stayed the winter through (1740-41) in their temporary quarters at Nazareth. Here they were happily surprised on December 18, 1740, by the arrival of Bishop David Nitschmann from Europe together with his uncle David Nitschmann, Senior, and his daughter Anna, Christian Froehlich, and Johanna Molther (by birth a baroness von Seidewitz), the wife of the Rev. Philip Molther, all of whom were prominent workers in the new settlement.

In January, 1741, Bishop Boehler returned to Europe, leaving the affairs of the settlement in the care of Bishop Nitschmann (the first Bishop in the Renewed Moravian Church). The near-by presence of Indians during these winter months at Nazareth kept fresh in their minds one of the main reasons for coming to Pennsylvania.

The first house on the new tract on the Lehigh was completed in March, 1741. During the spring weather the little band of 17, among them the lad David Zeisberger (later the famous missionary to the Indians) now removed from Nazareth to the north bank of the Lehigh. Their immediate white neighbors were few. They had a good friend in Isaac Martin Ysselstein, a Hollander, who had settled on the south

side of the Lehigh (the site of South Bethlehem). Not too far away, also on the Lehigh (later within Salisbury Township), was the farm of Solomon Jennings, one of the three men in the famous Walking Purchase of 1737. To later generations it was known as the Geissinger farm. Another friend was Nathaniel Irish, who had negotiated their land purchase from William Allen. Some time before May, 1737 he had located on 306 acres near the mouth of the Saucon Creek (near Shimersville). Here he operated a mill where the first settlers were wont to congregate. He was also the nearest Justice of the Peace.

It was a busy summer for the little group. They continued more and more to cultivate contacts with the white settlers, about some of whom they already knew — Joseph Mueller in Long Swamp, who accompanied Zinzendorf to Europe in 1743, studied medicine in Germany, returned and practiced medicine in Nazareth; to Christopher Wiegner, the Schwenkfelder in Skippack, who had welcomed those first few Moravians returning from Georgia; and to the ever-helpful Henry Antes in Falkner's Swamp; and of course various contacts in Philadelphia, where they received their mail. Some of the little group were busy with clearing land for cultivation. On August 4 they sowed turnips. By September 23 they had finished sowing their winter grain. On September 28 they laid the first cornerstone of their *Gemeinhaus*,¹ or community house.

In December came the news that Count Zinzendorf had arrived in New York and there was considerable excitement in the little settlement. He was accompanied by his daughter, the Countess Benigna, a maiden of sixteen; Rosina Nitschmann, wife of Bishop Nitschmann; John Jacob Mueller, the Count's secretary; two German missionaries, Abraham and Judith Meinung, and the Scotch missionary David Bruce; also the printer John Henry Miller, who after his arrival joined the Brethren.

Zinzendorf's fame as a religious leader had preceded him. Both in Europe and America he had become a controversial figure. The arrival of this wealthy German nobleman, who, himself a Lutheran clergyman, was the great patron and sponsor of the Moravian Brethren, giving generously of his substance to the support of their extensive evangelizing and foreign missions, caused both wonderment and admiration among some and among others, already prejudiced, it aroused suspicions as to his motives. Some were prepared to receive him cordially and others to malign him.

Events that had occurred during the 19 years that had elapsed since Count Zinzendorf first offered asylum to Moravian and Bohemian refugees upon his estate in Saxony helped to shape the great plans that now brought him to Pennsylvania.

¹ This *Gemeinhaus*, sometimes also called a congregational house, was the first of such erected wherever the Moravian Brethren established themselves, serving in the smaller places as a general utility building. Under the same roof were the chapel, the schoolroom, the minister's living quarters and rooms for the accommodation of guests. The *Gemeinhaus* in Bethlehem is still standing on Church Street.

It will be remembered that the Lutheran State Church and the government of Saxony looked with hostility upon the Count's settlement of the religious refugees at Herrnhut. The Schwenkfelders that he had also harbored there were banished in 1733 and came to Pennsylvania. In 1734 the Count, after submitting to several theological examinations, was ordained into the Lutheran ministry at Tuebingen in Wuerttemberg. In 1735 he purchased land in Georgia and established a colony there with the purpose of spreading the gospel among the Indians, an effort which ended in failure. In 1736 the Count was banished from Saxony. In the same year he established Moravian missions at Herrnhag and Marienborn outside of Saxony, in Wetteravia (*die Wetterau*), a fertile region in Upper Hesse, about 30 miles east of Frankfurt-am-Main. In 1737 he was made a Bishop of the Moravian Brethren. Although he divested himself of this office temporarily before leaving for America he continued as Bishop and head patron of the Moravian Brethren until his death in 1760.

As early as 1732 the Moravian Brethren had entered upon their extensive missionary work to the remotest corners of the earth: to Greenland, Labrador, South Africa, the Near East, India, the West Indies and South America. In those early years Count Zinzendorf did not encourage the Brethren in establishing a separate denomination, but rather he sponsored their activities in spreading Moravianism among like-minded groups within the established Protestant churches. These groups, formed into societies, came to be known as the Moravian *Diaspora*. Such societies, quoting Allen W. Schattschneider¹ "were not to think about such things as forming congregations. They were simply to keep the pure gospel alive in their own little groups, whatever their church affiliations might be. It was a noble dream, and in Germany where there was a state church it had a fair chance to succeed, for there at least theoretically everybody belonged to the Lutheran state church, although many took this lightly and seldom went to church. Such indifferent members however often came to informal meetings of the Moravian Societies, where they found a warmth and friendliness they did not find in their state church. The result was that Moravian Societies sprang up everywhere. They gave money to Moravian missions, read the Moravian textbook, were visited by Moravian ministers, even though they never thought of joining the Moravian Church. In England, Ireland, Scotland and Wales hundreds of such societies had sprung up and if they had been allowed to organize in congregations the Moravian Church would have become a strong denomination there."

Through reports from his fellow-workers Spangenberg, Boehler and Nitschmann, who had preceded him to Pennsylvania the Count had learned of the deplorable conditions that existed among the German settlers there. Here was urgent work for the Moravian Brethren. But he also entertained other plans which he believed required his personal

¹ *Through Five Hundred Years, A Popular History of the Moravian Church.* Comenius Press, Bethlehem, 1956.

supervision and which now brought him to Pennsylvania. To bring these plans to fruition the little colony on the Lehigh would have to be organized to that purpose. His plans were of a threefold nature:

1. To carry the Gospel to the American Indian and to other areas in the new world.
2. To minister to the spiritual needs of the benighted German settlers scattered over the countryside of eastern Pennsylvania.
3. To organize groups of Reformed and Lutheran settlers together with all other denominations and sects into one harmonious whole, an over-all organization to be known as "The Congregation of God in the Spirit."

The Count now lent his ability, energy and the force of his personality in effecting the latter plan. Here in Pennsylvania where there was no state church and where, he believed, these various religious groups wished to be emancipated from their confusion and disorganization, his work would be unhindered. Unfortunately the Count was not prepared to encounter successfully the prejudices and hostilities that arose, and his plan, for grandeur unparalleled in our colonial history, was doomed to eventual failure.

Count Zinzendorf and his party had arrived in New York on November 30, 1741. After a few days there acquainting himself with the friends of Spangenberg and making other contacts, he proceeded to Philadelphia. There he was met by Bishop Nitschmann and entertained in the home of the Huguenot merchant, Mr. Benezet. In Germantown he lodged with John Bechtel, an influential Reformed lay-preacher. Thence he continued through Montgomery County visiting on the way the Schwenkfelder Christopher Wiegner at Skippack and the influential Reformed Elder Henry Antes in Falkner Swamp. Thence the party continued to the Forks of the Delaware. By torch-light they crossed the Lehigh by the Indian ford and finally arrived at the little settlement. It was in that little first house of logs, with the cattle under the same roof, that the Christmas Vigil was held at which the Count, mindful of another stable scene long ago, began to sing an old Epiphany hymn "Not Jerusalem, rather Bethlehem, gave us that which maketh life rich." Henceforth the little settlement with primeval forest still all around would be known as Bethlehem. It was destined to become the radiating center of Moravian activities on the American continent.

Busy months lay ahead for Count Zinzendorf. He turned his immediate attention to the plan for uniting the German settlers whatever their denomination or sect, into different groups called "tropes" (*Tropi Paedias*), or circles, each adhering to its own particular faith or creed, but joined together by fundamental doctrines common to all and accepted by all. Henry Antes had issued a letter under date of December 15 (O.S.)¹

¹ Old Style dates are still official in Pennsylvania, but shortly hereafter Moravian dates are given New Style (11 days later).

inviting representatives of the various faiths, whether church or sect, to take part in a general "Conference of Religions" to be held on New Year's Day. At this conference or Synod a union was effected to be known as "The Congregation of God in the Spirit." At the beginning no less than 13 different varieties of creeds and sects were represented, although not all were accredited deputies. It was a plan which appealed to many thoughtful persons, especially among the Reformed and Lutheran settlers. There seems to be some disagreement among church historians as to whether it was Henry Antes or Count Zinzendorf who originated the plan. In reality it was nothing further than the application of Spener's *ecclesiola in ecclesia*, or "little churches within the church," which had already met with success in Europe, where the Societies, known as "tropes" organized and sponsored by the Moravian Brethren consisted of members who remained attached to their particular church or faith. It was a well-meant plan which seemed for a time to become successful.

Between 1742 and 1748 there were in all 27 such conferences (called Pennsylvania Synods). Already at the fourth conference held in Germantown there was a noticeable falling-off of interest. The dominant remaining elements were Lutheran and Reformed. But even among them there was considerable opposition. Two prominent Reformed ministers were opposed to the movement from the start. The Rev. Samuel Guldin, first Reformed ordained minister in the province, wrote five tracts against Zinzendorf's plans, all published in 1743 by Christopher Sauer. Also the Rev. John Philip Boehm, preeminent Reformed leader at that time was strongly opposed. But the bitterest of Count Zinzendorf's opponents was Heinrich Melchior Muehlenberg who arrived in Philadelphia on November 25, 1742. He had been sent to organize the scattered Lutherans and now found that the Count had already made wide inroads upon his domain. An unpleasant chapter in the religious history of the province now follows, of which neither party need feel proud.

The last meeting of Count Zinzendorf with members of the Pennsylvania Synod was at the Ridge, six miles from Philadelphia, on December 28, 1742, at which meeting arrangements were made for future Synods. He embarked for Europe on January 20, 1743.

For the next six years the Pennsylvania Synods, sponsored by the Moravian Brethren, continued to convene. The Synod which met at Lancaster in 1745 was still attended by 62 Lutherans, 77 German Reformed, seven Moravians, two Siebentaeger, one Separatist and three Indians. At this Synod, with hopes of averting further misunderstanding, this resolution was adopted: "We will carefully guard against any one favoring the idea that this or that denomination, this or that Church, is *the* Church of Christ to which he must belong in order to be saved." In 1746 the Reformed Church of Holland finally took pity upon the German Reformed members in Pennsylvania and sent the Rev. Michael Schlatter. He arrived in Philadelphia on September 6, 1746 and forthwith set out to bring order and

organization among them. With Muehlenberg at the same time laboring among the Lutherans since 1742 there was less and less interest in Zinzendorf's plans. By 1748 it had become evident that the time was not ripe in Pennsylvania for "The Congregation of God in the Spirit." It became clear that the Synods which had convened repeatedly during these years had only increased, rather than decreased, religious rivalry. Before the end of the decade the Lutheran and Reformed Churches were well organized, and the Moravian Brethren were now free to devote themselves to other activities—to continue their evangelizing among the Indians and to the establishment of their own Church.¹ Indeed, it can be said that the Moravian Church in America was an accidental product of the failure of Zinzendorf's "Congregation of God in the Spirit."

In retrospect it must be admitted in fairness that Zinzendorf's activities among the German Reformed and Lutheran settlers were begun before there was any formal endeavor to organize them on the part of the European church authorities. The fact was that they had been grossly neglected. Zinzendorf's activities had spurred the Lutheran and Reformed authorities into action. In view of the growing ecumenical movement of today it must be admitted, however reticently, that Count Zinzendorf was 200 years ahead of his age.

* * * * *

In 1742, the year of Count Zinzendorf's sojourn in Pennsylvania, Bethlehem had become a veritable beehive of activities. Despite the Count's many endeavors for "The Congregation of God in the Spirit," and his exploring tours into the Indian country, he also supervised the organization of the Bethlehem settlement for the work still to be undertaken. In June the 40 Brethren were augmented by the arrival of the so-called "First Sea Congregation," 56 in number. These must not be thought of as immigrants in the usual sense of the word. They had not come to seek their personal welfare. None of them were redemptioners. They were a group who had been chosen for definite work in Pennsylvania and a number had already served with distinction in the Moravian settlements in Europe.

At a Council held on July 15 the Brethren were divided into two companies—one a *Pilgergemeine*, the other a *Hausgemeine*. The latter house-community would remain at home and maintain a general "Economy" (about which more later), either through cultivation of the land or through their handiwork, for the economic subsistence of all. The *Pilgergemeine*, or itinerant congregation, would carry on evangelistic work among the Indians and among the German settlers. Out of this group ten pilgrims were chosen especially and designated as "fishermen." It is these with whom we are particularly concerned in relation to their work in the Maguntsche area. These "fishers" of men were to go into the countryside and cast the "gospel net." Some weeks later they would return to Bethlehem with their reports and then start out again, or others

¹ *Vide* Weinlick, John R. *Count Zinzendorf*. Abingdon Press, New York, 1956.

would be substituted. They had definite instructions not to interfere with any servant of Christ and to avoid all disputes. These pilgrim Brethren traversed the countryside and sought out places that needed attention. They made it their special work to get in touch with the people themselves. Where possible they would establish missions and schools, and thus form little "tropes" or circles under the inclusive "Congregation of God in the Spirit." Such missions were in the course of time established in many places; in our more immediate neighborhood at Oley, Tulpehocken, Bethel, Muddy Creek, Muehlbach, Hebron, Heidelberg (Berks) and Allemaengel (Lynn Township), and also here in Maguntsche these "fishers" of men's souls had appeared.

What were the conditions that these itinerants met among the settlers? Efforts had been made to minister to their spiritual needs, but they were few and far between. Some of those early ministers were men of high integrity, even though some were only lay-preachers. One need only mention men like John Philip Boehm, John Henry Goetschius, John Caspar Stoever and Daniel Schumacher (some of whom appear in our later local records). They did excellent spadework for their great successors, Muehlenberg and Schlatter, but their territory was large and their number few. A special thorn in the flesh to these men were the vagrant preachers that tried to establish themselves among our early settlers, some of whom had never been ordained and others dismissed from their charges in Germany, who now sought to ingratiate themselves but proved only a stumbling-block for many a struggling young congregation. The conditions that prevailed in eastern Pennsylvania among the German settlers are more clearly presented for the reader in the following contemporary report made by the Revs. John B. Rieger and John J. Diemer to the Reformed Synodical Deputies in Holland, dated March 4, 1732, from which we quote in part:

"We think there are altogether 15 to 16 thousand German Reformed in Pennsylvania, but these people live scattered over more than 300 miles of territory and there are no churches in the land. We have thus far only two regularly called ministers, and it is almost impossible to ascertain the actual number of members. The most of those who come here are compelled to sell themselves for their passage money, and also their children, who generally must serve until their twentieth year. Here in Philadelphia some 100 are in the service of the English people, but they have the privilege to attend our service. Others in this country who have no opportunity for the exercise of the Reformed religion, resort to other sects, of which there are a great number in the land, or they accustom themselves to live without any religion. . . .

"We have no candidates at all for the ministry, and only a few school teachers, because the people live so far from each other that they cannot send many children to one locality, wherefore the children must be allowed to grow up in the greatest ignorance.

"Most of the country people live so far away from town, that even when they have some produce, they cannot turn it into money,

for being six to eight days under way, the cost of carriage would not even be paid. At Philadelphia, to which place most of the grain is shipped, there are ten families who are well-to-do, all the others are in service. Of the townships Skippack is the most thickly settled, where about forty families may be counted, but they are for the most part poor."¹

The most beloved and influential early Reformed minister, John Philip Boehm, who labored long and hard to minister to the little groups of the Reformed faith among the German settlers here, addressed a letter to the Reformed Synod of Holland, under date of October 18, 1734, (and this is the period when so many settled here in Maguntsche) in which, after mentioning the congregations of Falkner Swamp, Skippack, Conestoga, Tulpehocken and Goshenhoppen, he writes: "In addition to the above-mentioned congregations, there are several places which need to be provided for as much as possible," then referring to Oley and Saucon, continues "in whose neighborhood are Maguntsche, Maxatawny and Great Swamp, where notwithstanding their being scattered far apart yet a considerable number of people can come together." He also proposes that he use some of his time "to feed the poor sheep at the end of the wilderness in the above Saucon, Maguntsche, Maxatawny and Great Swamp, who thirst for the hearing of God's word as dry earth for water."

Such were the conditions among our early German settlers when the "fishers" for men's souls started out from Bethlehem, crossed the Lehigh to the south side and followed the trail that led through the virgin forest, along South Mountain, to cast their nets among the settlers in Maguntsche (which then only bore its Indian name).

¹ Cited in Daniel Miller's *Early History of the Reformed Church in Pennsylvania*. Reading, Pa. 1906. p. 24f.



This building, now known as the Shelter House, is a good example of the simple log cabins put up by our German pioneers before the arrival of the Moravian Brethren in Maguntsche. The German settlers reared their chimneys inside and not at the gable-end. The part to the left was added somewhat later.

A Church Is Built

AT THE CLOSE of the preceding chapter we indicated briefly the conditions that prevailed among the German settlers in the eastern counties of Pennsylvania with respect to their spiritual needs. The settlers in the Maguntsche area were particularly remote. The few then ordained ministers lived in or near Philadelphia. John Philip Boehm¹ who lived in Whitpain township (Montgomery), ministered at first to the Reformed congregations in Whitemarsh, Falkner's Swamp and Skippack, later in Tulpehocken and Conestoga, and at intervals also in Saucon, Whitehall, Jordan and Maguntsche. So also John Henry Goetschi (Goetschius)², sometimes called the boy preacher of colonial times, covered large areas, ministering to settlers in Skippack, Old and New Goshenhoppen, Bern, Tulpehocken, Oley, Saucon and Maguntsche. The Lutheran preacher, John Caspar Stoever,³ also journeyed widely from settlement to settlement, through several counties, baptizing children and marrying young couples. These pioneer preachers labored under most adverse circumstances. They were compelled to travel much and submit to great exposure, on horseback, over roads little more than Indian trails, through vast forests and across streams without bridges. They preached in groves, barns and houses long before the first log churches were erected.

In our immediate vicinity, in that part of Maguntsche known as the "Schmalzgass"⁴ there were the beginnings of a congregation in the late 1730's, with occasional ministerial visits on the part of Boehm and Goetschi. In 1741, a rude log church was erected on the Little Lehigh, known for many years as the "Schmalzgass" Church, and only later as the Jerusalem, West Salisbury Church. Here more or less regular services

¹ John Philip Boehm was born at Hochstadt, Germany, November 25, 1683; taught school at Worms (1708-1715) and at Lamsheim (1715-1720); soon thereafter emigrated to Pennsylvania; located in Whitpain Township and became a farmer; yielded to the requests of the settlers and became a lay preacher; ordained in New York in 1729. He vigorously opposed the union movement of Zinzendorf. Even in old age he visited outlying congregations. Stricken after a sermon in Egypt, he died at the home of his eldest son in Hellertown, April 29, 1749.

² Sent by the Reformed Church in Holland to organize congregations in Pennsylvania the Rev. Moritz Goetschi of Canton Zürich, Switzerland, arrived in Philadelphia with wife and eight children in May, 1735. He became ill en route and died shortly after his arrival. His son, John Henry, a lad of 17, a student of theology, upon request of the settlers, began to preach and became very popular. He was ordained in 1737. Little is known about his later years nor when he died.

³ John Caspar Stoever was born December 21, 1707 in Luedorf, Duchy Berg, Lower Palatinate; came to Pennsylvania in 1728; ordained in 1733; credited with being the most indefatigable missionary of Colonial Pennsylvania; died at Hill Church, Lebanon County, May 13, 1779.

⁴ A name given to an area along the Little Lehigh, largely now in Salisbury Township, presumably because of its fertile soil, heavy grain harvest and rich pasturage.

were held by an unordained Reformed schoolteacher, John William Straub.¹

In the meanwhile the many activities going on in the Moravian settlement at Bethlehem in the summer of 1742, the frequent presence there of Count Zinzendorf and his plans for evangelistic work among the German settlers with hopes of regular services, reached the ears of those in Maguntsche. Little wonder that they welcomed with curious anticipation those "fishers of men" that now went forth from Bethlehem to catch souls in their gospel net. The two lay evangelists sent to Maguntsche were Gottlieb Pezold² and Leonard Schnell.³

The events that now took place in Maguntsche during the year 1742 cannot be definitely established as to their exact chronological order. Let us translate from Brother Neubert's⁴ narrative as set forth in the first Church Book of the Emmaus congregation:⁵

"It was in the fall of 1742 that Brethren were sent out into the countryside from Bethlehem as 'fishers' to seek souls, and to show them the immeasurable treasure in Jesus Christ. A number were rescued from need and perplexity and others were so wounded by the arrows of love that they from that day on could not liberate themselves again and remained attached to the Saviour, diligently visiting his congregation. Among these fishers or apostles in the Township Salzburg (Salisbury, but in 1742 still known as Maguntsche) were the Brethren Gottlieb Pezold and Leonard Schnell. Especially was the latter the Saviour's instrument in bringing many poor souls into the freedom of God's Grace."

Among the settlers in Maguntsche were two men who early responded to the Moravian Brethren and the work they were doing. They were Jacob Ehrenhardt and Sebastian Knauss, who have long since been looked upon as the "Fathers" of Emmaus.⁶

¹ John William Straub, born in 1688, taught school in Gronau in the Palatinate before he came to Pennsylvania; took the oath of allegiance at Philadelphia on September 21, 1732; a linen weaver by trade. Although never ordained he preached between 1739 and 1746 at Skippack, Indian Creek and "Schmalzgass" (Salisbury) on the Little Lehigh.

² A member of that "First Sea Congregation" of Moravians that had arrived in Philadelphia in June, 1742. Fellow passengers in that group who distinguished themselves in our early history were Peter Boehler, who became a bishop in 1748; Franz Boehler, his brother, long the pastor in Emmaus; John Brandmüller, first printer in the Lehigh Valley; John Adolph Meyer, first accredited physician in the Lehigh Valley; Christian Frederick Post, famed missionary to the Indians. Pezold was ordained in 1748. He was for years general superintendent of the work of the single brethren in America. He has been credited with having laid the foundation of the Moravian Church in Emmaus. He died in Lititz in 1762.

³ Leonard Schnell was also a member with Gottlieb Pezold of the "First Sea Congregation" that arrived in June, 1742. He did significant work as a lay itinerant, who preached many times in the little log church in Emmaus.

⁴ Daniel Neubert, minister of the Moravian congregation in Emmaus from November, 1753 to August, 1755; active in Moravian missions in Holstein and Holland; followed the First Sea Congregation to Pennsylvania in September, 1742; died at Bethlehem, 1783.

⁵ *Kirchen-Buch des Gemeinleins in Salisbury*. p. 2.

⁶ Vide Appendix D, *Personalia*.

Jacob Ehrenhardt was born in Märstadt near Worms in 1716. He was reared in the Lutheran faith. He was a blacksmith by trade who also tilled the soil. He came to Pennsylvania in 1739. Some time thereafter he established himself on 126 acres of land for which he had been granted a warrant on January 31, 1742. This land lay south of present-day Main Street of Emmaus and his log house stood approximately west of South Keystone Avenue, just south of the Reading Railroad.

Sebastian Knauss was born in the village of Tittelsheim in Wetteravia (Oberhessen) on October 6, 1714. He was reared in the Reformed faith. He came to Pennsylvania in 1723. After serving his apprenticeship as cartwright in the home of the widely known Reformed Elder Henry Antes, he settled in Maguntsche, presumably on the same land he occupied and farmed later. This tract of 200 acres, adjoining that of Jacob Ehrenhardt, had been surveyed November 4, 1737 to one George Hoffman, but was later vacated. Sebastian Knauss accepted the survey and was given a warrant dated September 10, 1747. Some of this land is today a part of the Borough of Emmaus; some of it, at East Main Street and Knauss Lane, with peach orchard and pine grove, is today owned by Dewey Marks, Esq. The old house on it, built by Henry Knauss, son of Sebastian Knauss, in 1777, we believe to stand on or near the site of the early log house of Sebastian Knauss.

Some time in the late summer or fall of 1742 both Jacob Ehrenhardt and Sebastian Knauss with their wives visited Bethlehem and were deeply impressed with the work of the Moravian Brethren there. Jacob Ehrenhardt invited the Brethren to visit him in Maguntsche. About two weeks later several, among them David Nitschmann, came and held a song service in Jacob Ehrenhardt's house. The latter had much to say afterwards about "what the Saviour had wrought through his Word."

Let us read further in Brother Neubert's chronicle:¹

"In the fall of 1741 our dear apostle of the Lord, Count Ludwig von Zinzendorf, came to this country and brought new blessings, not only for our community but for all Pennsylvania. He made known his willingness to bring the sweet Word of Life to all souls that hungered for salvation, when and wherever it was so desired. Thereupon our Brethren Ehrenhardt and Knauss together resolved to invite the Count to come and preach in the house of the former. Count Zinzendorf complied with their request and soon thereafter preached in Ehrenhardt's house before a large gathering. The Count preached, but rather briefly, on the text, 'Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it'."

With Bethlehem now well organized with respect to the lay itinerants, the so-called "fishers" among the German settlers, Count Zinzendorf now turned to his missionary work among the Indians. Between July 24 and November 9 he was away from Bethlehem on three different expeditions

¹ *Kirchen-Buch des Gemeinleins in Salisbury*. p. 3.

into the Indian country.¹ His stay in Pennsylvania was now rapidly coming to an end. On December 2 he started out from Bethlehem to visit outlying settlements where his itinerant evangelists had worked, stopping first at Maguntsche, then on to Heidelberg, Oley, Tulpehocken and Lancaster.² He preached 17 times on this tour, returning to Bethlehem on December 12. Unless Count Zinzendorf had preached here before (and it is not so recorded), we must accept December 2 as the day he preached in Jacob Ehrenhardt's log house in Maguntsche.

"Not long thereafter," the chronicler continues, "the three awakened Brethren Sebastian Knaus, Jacob Ehrenhardt and Andreas Schaus³ took courage and appealed to our dear apostle (meaning Zinzendorf), that the congregation in Bethlehem might take them into their spiritual care and have the Word of the Gospels preached to them through the Brethren *weil sie doch von keinem andern Pfarrer wussten, noch wissen wollten* (because they neither knew, nor desired to know of any other pastor). This their desire was granted them for the time being, however on condition that everything be instituted on a Lutheran basis, to which they agreed with pleasure and gratitude."⁴

Brother Neubert's statement "because they neither knew, nor desired to know of any other pastor" is rather difficult to understand, if we accept the existence of the log church erected on the Little Lehigh (now Western Salisbury) in 1741. However it must be remembered that the Reformed schoolteacher John William Straub was not ordained and held in ill repute, and that there was no regular Lutheran preacher there before the Rev. Daniel Schumacher arrived in 1759.⁵

John Adam Schaus seems to have served as the intermediary between Jacob Ehrenhardt and Sebastian Knauss and Bethlehem when they went there to petition Count Zinzendorf to see that the Brethren took the Maguntsche group under their spiritual supervision. Schaus, who later plays no part in the history of the Emmaus Brethren, was at this time a miller on Cedar Creek, but just where we have not been able to ascertain. Gristmills were a preferred gathering place in those early days, when the settlers had little social contact. We know that Count Zinzendorf stopped with Adam Schaus during the last two days of July, 1742, when on his first tour into the Indian country. As was his wont, wherever he was, to write letters, sermons and hymns he also wrote some verses here and sent them by messenger from the mill on Cedar Creek to Bethlehem.⁶ We also know that Gottlieb Pezold, the beloved "fisher," took up his abode with Schaus and worked from here among the Maguntsche settlers.

¹ Weinlick, John R. *Count Zinzendorf*. Abingdon Press, New York, 1956.

² Levering, Joseph Mortimer. *A History of Bethlehem, Pennsylvania*. Bethlehem, Pa., 1903.

³ Erroneous for John Adam Schaus.

⁴ *Kirchen-Buch des Gemeinleins in Salisbury*. p. 3.

⁵ Laury, Preston A. *The History of the Allentown Conference of the Ministerium of Pennsylvania*, Kutztown Pub. Co., Kutztown, Pa., 1926.

⁶ Vide Levering, *op. cit.* p. 169.

Brother Neubert relates further:

"Some time in the fall of 1742 they began to build a church. The land for the church and for God's Acre (the graveyard) was donated by Jacob Ehrenhardt. As soon as the church was completed, the Brethren from Bethlehem provided them with preachers. Of these Leonard Schnell especially came most often. For some years he preached the Gospel to many people of various sects and denominations, but according to Lutheran practice, although there were some Reformed and a few others among them."

This was in harmony with Count Zinzendorf's plan to establish "tropes" or circles, each to remain attached to his own particular denomination. The Maguntsche group would be one such unit, or "tropus" in his grandiose ecumenical plan for a "Congregation of God in the Spirit."

Historians have differed with respect to the land donation. The dimensions are not stated in Brother Neubert's chronicle. The Rev. Henry A. Kuehl¹ states that 50 acres were donated jointly by Ehrenhardt and Knauss for church and cemetery, while the Rev. Allen E. Abel² states that about 100 acres for church and cemetery were donated by Jacob Ehrenhardt and others. If there were 100 acres or even 50, one can only wonder what became of them, since that particular area around the church and God's Acre was not used after 1749, neither by the Moravian congregation, nor the later village, unless as farm land. If the church was erected in the fall of 1742 one might ask why then did Count Zinzendorf on December 2 preach in Ehrenhardt's house. The church structure laid up with logs from the nearby virgin forest may even then have been in progress, or it may have been begun after December 2. It was a common matter for the joined hands of a community to raise the logs in a single day. In the Moravian Diaries they called it "aufblocken," to join up the logs. The size of the structure was somewhat determined by the log lengths. We do not know the size of this little house of worship. It probably did not exceed the dimensions of that first house in Bethlehem which measured 20 by 40 feet. It stood on the northeast corner of the old Moravian cemetery. Today the place is marked by a marble shaft with the inscription "Site of the First Moravian Church 1742. Erected by the Christian Endeavor Societies 1909." In this simple little log church Lutherans, Reformed and members of other denominations worshipped and received the Sacraments according to the Lutheran usage agreed upon. And all about them lay the land of Maguntsche. They worshipped there ten years before Salisbury Township was formed; 70 years before Lehigh County was erected; 20 years before Allentown was founded; and 34 years before the Declaration of Independence!

¹ *A History of the Emmaus Moravian Church*. Reprint from the Transactions of the Moravian Historical Society, 1947.

² *The Emaus Moravian Congregation*. Proceedings of the Lehigh County Historical Society. Vol. II. Allentown, Pa., 1910.

A Pioneer School

THE BUILDING of a place of worship in Maguntsche through the efforts of Jacob Ehrenhardt and Sebastian Knauss, the supply of preachers from Bethlehem, and the continued work of the itinerant evangelists sent out by the Moravian Brotherhood had done much to bring about a more regulated life among the settlers. The little log church built in the fall of 1742 had become a beloved gathering place. At last there was a place to worship and some one to baptize their children, marry their young people and bury their dead in a community God's Acre. It was much and yet it was not enough. Who would teach their children to read and write and use numbers and teach them to live and grow up properly in relation to God and man in those frontier days? Here too the Moravian Brethren were to bring them what they needed. They zealously continued their work among the German settlers in what are today York, Lancaster, Lebanon, Berks, Northampton and Lehigh Counties. They established missions at Oley, Tulpehocken, Heidelberg, Allemaengel, Bethel, Muddy Creek, Mühlbach, Hebron, Warwick, Lancaster and elsewhere. Wherever they formed small units or "tropes," whether in town or country, they also established schools.

After the necessary schools for the children in Bethlehem and Nazareth had been established, first steps were taken in 1745 toward the opening of schools of a similar kind in the rural settlements.

These schools called *Anstalten*, were in a sense boarding-schools, but they had a purpose peculiarly predicated by the unusual communal housekeeping as practiced in Bethlehem and Nazareth, known as the General Economy, about which we shall have more to say later. The basic purpose of these schools was to train and educate the child within the framework of the religious culture of the Moravian Brotherhood. These schools were to enroll not only the children of those engaged in the missionary field and those who under the communal system could not maintain private homes in which to rear their families, but they were also to undertake the education of the children entrusted to them on the part of the German settlers in the rural districts. This was to be done as a part of the Brethren's evangelistic and missionary work.

A discussion for the opening of such schools was held on September 6, 1745. Jacob Ehrenhardt and Sebastian Knauss drew up plans for

a schoolhouse in Maguntsche on February 20, 1746. It must have been these plans which they presented at another official discussion and which led to the establishment of a school there.

But let us translate once more from Br. Neubert's account as he entered it into that first Church Book begun by him in 1754. Having referred to Br. Leonard Schnell's frequent services held for the settlers in the first little church erected in the fall of 1742, he now continues:

"In this manner the well-minded and wakened souls were cared for until 1746, when they also came to be concerned for their children and their little ones, in order that they too might be reared in the knowledge and the love of the Lord. For this reason a schoolhouse was begun in 1746 and brought under roof in the fall of that year, so that Christopher Demuth, an aged brother from Moravia could live in it through the winter. He continued to live in it until the summer of 1747. In September the children's boarding school took its beginning.

"The care and supervision of the children were placed in the hands of Christoph Heyne, Johann Münster, Anton Wagner and their wives. They filled their positions with devotion and diligence during the next three or four years.

"The school flourished under the care of these Brethren, so that many an unbaptized heart among these children was baptized into the wounds of the crucified Lord; and others he took unto himself.

"In 1750 the Oley boarding-school was translocated to Maguntsche, or Salzburg (Salisbury) as it now is called. The two single brethren, Schwarz and Adam von Erd, came with the children from Oley. Also several additional single brethren, Peter Braun, Marc Ralffs and Heppner Schoen were sent there as assistants. Also in the same year the Brethren Oerter, Horn and Christoph Francke and their wives were added (to the staff).

"These children were bounteously cared for both in body and soul. They had their morning and evening devotions, their regular studies and their recreation, as well as their lovefeasts in their proper season. On Sundays one of the Brethren held service in church, to which the children were brought, attended by their parents and others from the community. And thus this school was conducted under the care and oversight of these Brethren and Sisters during the years from 1750 to 1753, when the school was transferred to Bethlehem on account of fears of Indian attacks."

Unfortunately Brother Neubert brings up his account of the school only to 1753. In November of that year he and his wife Rosina came to minister to the Moravian congregation in Emmaus. It was Br. Neubert who in 1754 began the first *Kirchenbuch* (Church Record) of the congregation, which is our chief source of data about the lives of the first settlers of Emmaus. In his book Br. Neubert relates all too briefly the events that precede his arrival. His account of the first school ends with 1753, which has misled some to believe that the school came to an end in that year. The Diaries for the years of Br. Neubert's ministry here, which

would have given us further information, are missing from the Archives. We have therefore found it necessary to draw the following supplementary material from other sources.¹

Preparations for erecting a school building were begun early in 1746. On March 28 Bishop Spangenberg, together with the Brethren Seidel, Mack, Pyrlaeus and Hoepfner, started out from Bethlehem for Philadelphia where they were to attend Synod meeting. On the way they stopped in Maguntsche to lay the corner-stone of the planned school building. We learn from the Bethlehem Diary that "After Brother Pyrlaeus had sung a hymn dedicated to the occasion, Brother Joseph (intimate name for Spangenberg) set the stone in place, stepped upon it, and prayed to the Lamb of God with fervent petition, that his Name alone might be honored and glorified in this settlement and especially in this schoolhouse. Afterwards a lovefeast was held with the brethren and sisters and friends of the congregation, to whom this occasion was of special blessing, and who shed many tears (of joy) at it."

This first schoolhouse was built of logs on land donated by Jacob Ehrenhardt and Sebastian Knauss. We do not know its dimensions, but it must have been a rather large structure to accommodate both the boarding-pupils and so large a teaching staff. The land on which it stood could only have been where the tracts owned by Ehrenhardt and Knauss adjoined. This was a small plot to which they each in 1752 added 25 acres. Some of these 50 acres are comprised in the plot marked No. 19, as shown on the old map of 1760 (opposite page 48). On this plot, though somewhat reduced, the buildings of the Moravian congregation stand today. But it should be recognized that the schoolhouse was erected on this plot before the actual organization of the Moravian congregation on July 30, 1747 and while the settlers were still worshipping in that first little log house erected in 1742 at South Third and Adrain Streets.

Although the schoolhouse was not yet completed Christoph Demuth and his wife Anna Maria had spent the winter in it and on February 6, 1747 opened the school session with forty children. In June of that year the building was ready to receive the boarding pupils. Several children from the Nazareth school were brought here "as a salt."

In this connection Mabel Haller cites a most interesting passage from the autobiography of a certain Anna Boehler, who in her early childhood was a pupil in the Nazareth school²:

"Around the time of my baptism in my eighth year, a school was started in Emmaus, and its opening was announced in one of our meetings. Since Spangenberg wanted a few 'glowing embers' (as he expressed it himself) for it from our midst, I was sent there

¹ Levering, Joseph Mortimer, *op. cit.* p. 207.

Kuehl, Henry A., *A History of the Emmaus Moravian Church*. Reprint from the Transactions of the Moravian Historical Society, 1947.

Haller, Mabel, *Early Moravian Education in Pennsylvania*, 1953.

² Haller, Mabel, *op. cit.* p. 156.

with two other children. It was a difficult assignment to be sent from our beautiful school in Nazareth to an empty house far out in the wilds. I could not get used to it. It is true, we had frequent visits and diversions from Bethlehem, but still we kept wanting to return to our former school. It was our good fortune to be able to return to Bethlehem soon, and since the Nazareth school had to be moved to Germantown, we transferred along with it and had a blessed time."

On July 15, 1747 two children from New York were admitted to the school. All this took place before the formal organization of the Maguntsche Moravian congregation on July 30, 1747. In August Br. Anton Wagner and his wife Elizabeth came to minister to the young congregation and to take over the supervision of the school. The official opening took place on September 18, 1747.

New pupils were admitted both to the day-and to the boarding-school, among the latter an Indian boy and two little Indian girls. By the end of 1747 it became necessary to add to the teaching staff. Brother and Sister Demuth, the first teachers, left in the fall of 1747 and John and Rosina Münster and Christian and Maria Heyne were now added. Attendance grew in 1748 and 1749. The school stood under constant supervision from Bethlehem. John de Watteville, Zinzendorf's son-in-law (husband of the Countess Benigna) came frequently to Maguntsche to confer with Brother and Sister Wagner.

About this time the school was saddened by three deaths: The little Indian girl Hanna, baptized by Bishop Cammerhoff on April 24, 1748, was buried by Br. Anton Wagner "as the first seed sown" from the *Anstalt*, some time in 1748 (the date is erroneously given as April 3). She is buried in grave No. 6 in the old God's Acre. Also Rebecca, another little Indian girl, baptized by Brother Gottlieb Pezold on May 3, 1749 died on May 7. She was buried in grave No. 7. Daniel Graff, five years old, the son of Joseph and Susana Graff, who lived in Sakenau (Saucon) died on June 7, 1749. He was buried in grave No. 8. Although we are not told, it is quite likely that they were the victims of the small pox or scarlet fever which frequently ravaged the children of those days.

During the year 1750 there were a number of changes. In January, 1750 the Wagners were transferred to another field, to Quittopeshille, and John Wolfgang and Rosina Michler took their place. The first of the numerous Moravian rural schools to be established was that in the home of Henry Antes, in Frederick Township, Montgomery County on June 3, 1745. However, this school was closed in August, 1750 because of misunderstandings between Bethlehem and Henry Antes concerning the church ritual. The pupils of that school were consequently transferred to schools in other Moravian settlements. Sixteen of the boys were brought from there to Maguntsche on August 12. There they were welcomed into their new home. Br. Pezold, already a beloved figure in the Maguntsche

area, was sent there especially to help this additional group. In 1751 the school received another substantial increase. The Moravian school at Oley, in Berks, which opened in November 1745, suffered a severe financial strain after having been rebuilt in 1748. It was abandoned in 1751 and the boys of the Oley school were brought to Maguntsche on September 10. Lack of space now made it necessary to transfer the girls of the Maguntsche school, together with the girls from Oley, to Bethlehem. Most of the boys who lived in the Maguntsche boarding-school at this time came from Bethlehem, Nazareth, Frederickstown (from the Antes school) and from Oley, but included among them were also several sons of wealthy parents in New York and Philadelphia. These children were well taken care of physically, mentally and spiritually "with an allowance of meat twice a week."

"The cost of board and schooling was six pounds sterling per year. Their books, such as German and English spellers, grammars, catechisms, hymnals, and Testaments, cost the pupils approximately three shillings per book. Other items frequently in the expense accounts of these pupils were shoemaker and tailor charges, and the cost of frequent lovefeasts."¹

Five successful years had passed since the opening of the Maguntsche school, but now came the fateful year of 1753. Maguntsche, eight miles southwest of Bethlehem, was in a much exposed area and the inhabitants feared attacks by Indians. A little later the exposed settlers in Allemaengel (in Lynn, Albany and Heidelberg Townships) suffered savage attacks from the Indians. In order to forestall harm to the pupils it was considered desirable to close the school. After a conference held in Maguntsche July 23, 1753, it was concluded to return half of the boys to their parents and the remaining 14, whose parents were in mission work in distant places, or who were orphans, were to be taken to Bethlehem.

Some historians have concluded this was the end of the Moravian school in Maguntsche, but that is not the case. It is true that the boarding-school was closed temporarily, but in November of 1753 attempts were made to continue the day school for the native pupils. At the close of 1754 the authorities at Bethlehem deemed it safe once more to return to Maguntsche those boys who had been transferred temporarily to the Brethren's House in Bethlehem during the summer of 1753. On January 10, 1755 the boarding-school in Maguntsche was reopened with 16 boys. But again there were dark days ahead. It was the year of numerous Indian attacks. Almost every day brought new tales of horror from the outlying settlements north toward the Blue mountain, from Allemaengel and Gnadenuetten, of destroyed crops, of houses burned, families slain and children abducted.

We add here the following narrative, even though the historian

¹ Cited by Kuehl, Henry A., *op. cit.* p. 17 from Jacob Ehrenhardt's Daily Account Book of the Maguntsche School, in the Moravian Archives at Bethlehem.

may have yielded a degree to the sentimental and the dramatic inherent in this episode:¹

"During the month of November 1755 definite information reached Bethlehem, that the Indians had determined to clear the entire region of white people and that on their great day, "Christmas" Nazareth and Bethlehem were to be destroyed. The morning of November 25 brought the direful news of the massacre at Gnadenhütten. Nearer and nearer to Bethlehem the wild men of the forest carried their fiendish work. The provincial government was appealed to for aid and protection. Bethlehem now became very solicitous for the safety of the children in the outlying schools. On December 8 the children from Nazareth were brought to Bethlehem, and immediately upon their arrival two wagons under guard were sent to Maguntsche (Emmaus) to convey the boys of this school, with John Schmid and his wife, who had charge of them, to Bethlehem. Thus ends the checkered career of the boarding school of Maguntsche.

"The long dreaded Christmas passed without bringing ruin and disaster to Bethlehem. Though the Indians had stealthily, under cover at night, made their way to Bethlehem, they found their plan frustrated, for the town was well watched and guarded. Their number was insufficient to besiege the town or to make an open attack, so they quietly retraced their steps, and left Bethlehem undisturbed in its peaceful slumber. There is, however, a tradition that a few stayed and were lurking on the hillside back of the Indian house, with the hope of yet before the break of day setting fire to some of the unguarded outer buildings. But then early in the morning strange and doleful sounds fell upon their ears, which struck terror in their hearts. They had never heard anything like it before. They surely thought it must be the great spirit warning them, that the people who had brought so many blessings to them were under his care and protection. Frightened, they slipped back into the woods and disappeared in the forest. The strange sounds had come from the terrace roof of the Brethren House, where the trombone choir, with their jubilant chorales, announced to the new Bethlehem the birthday of the Saviour. It is said that when during the day the children of Bethlehem were assembled in the old chapel to enjoy a Christmas service, some one said, that the guardian angels of these children were the best Christmas watchers. Yes, who doubts or would be so irrelevant as to deny that the guardian angels of the little ones from Maguntsche, Nazareth and Bethlehem brought fear to the hearts of the marauding Indians, like the guardian angels of the Christ-child had brought peace and good-will to the hearts of the shepherds on the hillsides of Bethlehem of old."

¹ Roberts and Stoudt, *History of Lehigh County*, Allentown, 1914. Vol. I, p.615.

After these disquieting experiences the boarding-school department was not again opened, but the school continued now as a congregational or parochial school. Late in 1758 the little Moravian village, later to be known as Emmaus, was surveyed and laid out in building lots. Henceforth the school would be attended by the children of the village and of the immediate rural surroundings. Here, as in most of the Moravian schools established among the German settler, the school was during a number of decades carried on exclusively in German. In 1748 Benjamin Franklin printed 1500 German spelling books for the Moravian Brethren and in 1761 Henry Miller, a contemporary German printer in Philadelphia, printed 2000 spelling books for use in Moravian schools. The Maguntsche (Emmaus) school continued to be conducted in the rich pedagogical traditions of Comenius, Zinzendorf and Spangenberg even after Emmaus had ceased to be a closed Moravian village in the 1830's. According to tradition the first public school was opened in 1852, but Emmaus is first mentioned as a separate school district in the report by the Superintendent of Public Instruction for the year ending June 1, 1861.

Although the Moravians represented but a small percentage of the entire population in Pennsylvania in the eighteenth century their achievements in the field of education form a most remarkable chapter in our colonial history. The Moravian congregational schools had rendered inestimable service to the rural settlers of the German counties of Pennsylvania. Steeped in the religious ideals of eighteenth century German pietism, they were nevertheless practical in their application. Indeed there is little in our system of today that was not already foreshadowed in those early Moravian schools: nursery, kindergarten, vocational training, evening classes, parent-teacher associations. Quoting Mabel Haller:¹

"If ever a system of education was precisely geared to the needs of the community, it was that of the early Moravian schools in Pennsylvania. One of the effects of the General Economy, that system of management instituted in the early Moravian *Orts-gemeinen* by which each member labored for the common good, was virtual non-existence of the family unit and of the private home. The care and education of the children, from infancy through adolescence, were the full responsibility of the Church and its schools. The latter, therefore, were not mere formal institutions of learning, but of necessity assumed the supremely important and intimate role of home and family, superintending the spiritual, mental and temporal needs of each of its pupils. This comprehensive function of supplying a Christian home and parental training was in great measure responsible for the breadth and depth of the education program of all Moravian schools and for the large number of brethren and sisters employed in the education of children."

¹ Haller, Mabel, *op. cit.* p. 213. See also Appendix A.

A Harvest Is Gathered

THOSE ITINERANT EVANGELISTS that had spread out and across the countryside on Count Zinzendorf's orders during the summer of 1742 continued their work among the German settlers in the years that followed. Their piety and sincerity and their *Herzensreligion*, the warm-hearted Christianity of the Moravian Brethren which they brought in their own language, had won the affection of the most serious-minded of the settlers and many yielded to their gentle suasion. However, we must not think there were dramatic mass conversions. The Brethren quietly continued their work, establishing small units or "tropes" each to adhere to the particular faith or denomination they desired, but each to be a living part in Zinzendorf's grand plans for a united Congregation of God in the Spirit.

More than four years had passed since Count Zinzendorf had preached in Jacob Ehrenhardt's log house and since the latter together with Sebastian Knauss and Adam Schaus had gone to Bethlehem to request the Brethren to take them under their wing in spiritual matters. The request was granted on condition that services be conducted according to the Lutheran custom. This they continued to do in the little log church they had built late in 1742.

Among those who worshipped there however there were a few who had already been received into the Moravian congregation in Bethlehem. Among the 17 received into that congregation on December 29, 1742 there were five men from Maguntsche and Saucon. These have sometimes been called "the Fathers of Emmaus."¹ We cannot be quite sure who the five were, although Jacob Ehrenhardt and Sebastian Knauss were most certainly among them. According to one writer² they were Conrad Wetzel, Everhard Kopp, Sebastian Knauss, Jacob Ehrenhardt and Franz Blum. Franz Blum, a resident of Saucon, who worked in Bethlehem and Nazareth, is nowhere mentioned in the Maguntsche records. But the first four mentioned became prominent members of the Maguntsche congrega-

¹ Levering, Joseph Mortimer, *op. cit.* p. 156.

² Knauss, James Owen and Tilghman, John, *History and Genealogy of the Knauss Family in America*, Emaus, Pa., 1915: p. 16.

tion. Also others had been received, although we do not know when. According to Br. Neubert, the chronicler of the beginnings of the Moravian congregation in Maguntsche (Emmaus) the following ten had already been received into the Moravian Brotherhood in Bethlehem, when the Emmaus congregation was organized on July 30, 1747:

Sebastian Knauss and his wife Anna Catharina
 Jacob Ehrenhardt and his wife Barbara
 Samuel Eberhard Kopp and his wife Anna Catharina
 Conrad Wezel
 Philip Krazer
 Jacob Herrmann
 Heinrich Guth

However, there is a discrepancy in the list. The name of Jacob Herrmann¹ does not occur again in any of the church registers. There were only nine.

The itinerants continued their work among the settlers during these years, but it also happened that the settlers sought the itinerants. We have come upon an interesting episode which we shall call "Conversion on Cedar Creek." Gottlieb Pezold, that "fisher of men" who had been sent especially to the Maguntsche area, was staying at the home of Adam Schaus, the miller on Cedar Creek, at whose house Count Zinzendorf had also stopped on his first journey into the Indian territory in the summer of 1742. A certain Friederich Rauschenberger, baptized in the Lutheran faith, had come to Pennsylvania in 1732 and was among the early settlers here in Maguntsche. Br. Neubert, in his short biographical sketches of the first members of the Emmaus congregation, has this to say of him:²

"Without love and sinful tears he was not aroused to the light of God, because from his youth up he looked upon all religions and church service as being only foolish nonsense. He thought he knew what he had to do to be converted. In such a mood he came to Gottlieb Pezold, the while he was staying with Adam Schaus on the Cedar Creek. There he fell into a conversation. Adam Schaus spoke of faith and good works, of which Rauschenberger had none to show, but Gottlieb Pezold spoke of the love of Jesus and His grace on the bloody cross and His willing acceptance of sinners with such force that all Rauschenberger's senses stood still. His heart began to confess that Jesus is the Master. As he walked home (he still had three to four miles to go) he began to shed tears and his heart succumbed at the feet of Jesus, and he plead for forgiveness. At last it became clear to him what the Christian religion is and who are the children of God—and this happened in 1742, sometime between the harvest and the sowing of the (winter) seed."

Friederich Rauschenberger became a member of the congregation and prominent in the early history of Emmaus.

¹ A Jacob Herrmann had come to Pennsylvania with the Jorde Colony (1748) and settled at Christiansbrunn in December, 1749.

² *Kirchen-Buch des Gemeinleins in Salisbury*, p. 19.

In the year 1747 the Pennsylvania Synod (also called the Union Synod) which had met first in Germantown on January 1, 1742 and had convened some 20 times since, now showed signs of rapid weakening. Its prime purpose had been to further the idea of the Congregation of God in the Spirit, that fond dream of Count Zinzendorf: all the German denominations and sects working peacefully together toward a common goal. Under Heinrich Melchior Muhlenberg who arrived late in 1742 and Michael Schlatter, who came in the summer of 1746, the Lutheran and Reformed settlers who so wished were now being organized into Synods of their own. It became more and more apparent to the Brethren that any further efforts toward the realization of the union of churches and sects would end in failure. They now concentrated upon a reorganization of the Moravian Brotherhood the outcome of which was the establishment of a distinct American Moravian Church. At the same time they feared that the important centers they had founded and the properties upon which they spent considerable money would pass from out of their control. They now made an effort to bring any such union "tropes" that were willing to adhere to them, into a closer filial relation to the central Moravian Church.

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Which way would the little group in Maguntsche worshipping in the log church according to the Lutheran custom turn? It had grown in numbers since that first sermon of Zinzendorf in the log house of Jacob Ehrenhardt.

It was time that the harvest in Maguntsche should be gathered.

That harvest determined the existence of the future Emmaus.

Let us translate once more from Br. Neubert's chronicle:¹

"Just as the year 1747 proved to be a year of blessing for the children through the organization of a school and the erection of a schoolhouse, so too it seemed to become a year of grace and good fortune also for the parents, inasmuch as there are now many souls here in Salisbury (Salisbury)² whom the Holy Spirit and the Brethren in Bethlehem had for a long time been preparing. Among these were many who were not only interested in the work of the Brethren in Bethlehem and visited there, but who also had feeling and understanding for their teachings about the cross of Christ. Furthermore, they frequently intimated their willingness to be brought into closer relation.

"It seemed therefore to the Bishops and Elders in Bethlehem, that the time had come to gather up the ripe grain into a sheaf. They thereupon resolved to bind these souls together into a congregation and to provide them with the necessary spiritual workers, who would help them in every way possible.

"For this purpose the Bishops and Elders of the congregation in Bethlehem called these souls together and discussed the matter with them. And since they had come to an understanding with each other, they held

¹ *Kirchen-Buch des Gemeinleins in Salisbury, 1754, den 1sten Decbr. angefangen. p. 5f.*

² In 1747 Salisbury Township was not yet erected.

a lovefeast¹ on July 23, 1747, and together they considered the matter further. They resolved then, in the name of Jesus, to complete the rites of organization and set the time for the following Sunday.

"It was on July 30, 1747, the fifth Sunday after Trinity, that those who had been chosen assembled in Bethlehem. Some came from Salzburg and some from Sakenau (Saucon). All were there, but the few prevented by illness. In the morning they attended the service. Br. Cammerhoff² preached the sermon and based it upon the day's text: "They wagged their heads at Him"³ and then added these verses:

Gottes Leiden und blutige Mueh,⁴
Reimt sich nicht zur Philosophie.

"After the sermon an enjoyable lovefeast took place in the *Saal* (the congregational chapel), during which matters pertaining both to the outward and the inner arrangements of the organization were discussed. They were then introduced to the brethren and sisters who were to serve as their leaders. Thus Brother Anton and Sister Elizabeth Wagner were to be their elder and elderess; John Münster and his wife Rosina, deacon and deaconess; and Brother Christopher Heyne and his wife, Maria, were to serve as superintendents over the boarding-school children.

"At six o'clock the whole congregation of Bethlehem was once more assembled and the little group from Salzburg was set in their midst, the

¹ The Moravian lovefeast which we shall mention frequently, was not only an integral manifestation of Christian hospitality and good fellowship, but also productive of the same. It was originated at Herrnhut in 1727 and patterned after the lovefeasts, or *agapae* of the early Christians. It was hardly a feast in the usual sense of the word. It was a friendly getting-together of kindred spirits, altogether democratic, on some occasion connected with the church and the brotherhood: the usual church festivals of the year, or anniversaries related to their own church and congregation, or divisions thereof, such as the various circles or groups (married folks, single brethren, single sisters, children, etc.), the welcoming of guests or farewells. On these occasions light refreshments were served, usually coffee and the much liked Moravian buns made of yeast dough. Lovefeasts were held in a more or less religious atmosphere but their frequent occurrence indicate their need in those early days when poor roads or none but trails rarely brought people together.

² John Christopher Frederick Cammerhoff came from Herrnhag in Wetteravia (die Wetterau, Oberhessen) and arrived in Bethlehem January 12, 1747, as assistant to Bishop Spangenberg. He came with his wife, Anna von Pahlen, a talented young Livonian baroness, who was later assistant overseer of women in Bethlehem. Although only 25 years of age Cammerhoff was consecrated a Bishop shortly before his departure for Pennsylvania; a brilliant young man, eloquent of speech and noted for his mystical versification; given to the extravagant religious phraseology characteristic of the Brethren in Herrnhag; filled with enthusiasm, but not used to physical hardship, unsparing of himself, undertaking strenuous journeys in pursuit of his missions among the Indians, regardless of seasons, he succumbed to the strain after only four years and died in Bethlehem, April 28, 1751. Bishop Cammerhoff is frequently mentioned in the records of the young Emmaus congregation.

³ The full text was Matthew 27:39, "They that passed by reviled Him, wagging their heads."

⁴ "God's sufferings and bloody anguish, somehow rime not with philosophy." Perhaps the brilliant young Cammerhoff wished to indicate that 18th century rationalism and grace through Christ's atonement on the cross have nothing in common.

whole congregation encircling them. (A number of hymns were now sung, among them this hymn was sung:

Die unumschränkte Hand des Herrn
Besorgt sie all in der Naeh und Fern.
(The unbounded Hand of the Lord
Protects them all, both far and near)

"Brother Joseph¹ then spoke on the text for that day: 'For a pattern to them which should hereafter believe on Him'.² After his sermon the brethren and sisters mentioned above were ordained for the work of their respective offices by the laying on of hands by Brother Joseph and by Brother Cammerhoff. And finally, Brother and Sister Knauss and Brother and Sister Ehrenhardt were ordained as church wardens."

Thus briefly did Brother Neubert tell about this notable event seven years later.

The men and women who had now been admitted into the Communion of the Spirit by Brother Joseph and organized into a small Moravian congregation were, in addition to those nine from Maguntsche who had already been received into the Moravian Brotherhood at Bethlehem at an earlier date, the following:³

Joseph Graff and his wife Susanna
Peter Graff and his wife Margaretha
Johannes Knaus and his wife Maria Christina
Jacob Loescher and his wife Catharina
Johannes Koehler and his wife Eva Maria
Martin Bamberger and his wife Elisabeth
Johannes Landes and his wife Veronica
Jacob Boerstler and his wife Catharina
Anton Albrecht and his wife Catharina
Georg Hartmann and his wife Christina
Tobias Weber and his wife Margaretha
Peter Hofmann and his wife Catharina
Rudy Oberly and his wife —
Friedrich Rauschenberger and his wife Maria Barbara
Catharina Guth
Gertraud Cogen
Rosina Pfingstag
Rosina Moz
Maria Barbara (wife of Philip Kratzer)
Catharina (wife of Conrad Wetzel)

These 34 persons, together with the nine already mentioned, formed so-to-speak the Charter Members of the new Moravian congregation, known at first as *Das Gemeinlein in Maguntsche* (the little congregation

¹ Brother Joseph, *alias* Bishop Spangenberg.

² I Timothy 1:16, "That in me Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting."

³ *Kirchen-Buch des Gemeinleins in Salisbury*. p. 7.

in Maguntsche). Later, after the erection of Salisbury Township in 1752, it would be known as the Salisbury congregation.¹

It was 8 o'clock on that Sunday evening, July 30, 1747 when the organization act was completed. The chapel was now arranged for the celebration of the Holy Communion. After the *pedilavium*² the Holy Communion was administered by Bishop Cammerhoff. Only eleven were privileged to partake of that first Communion. However, some of the Bethlehem members also participated. The eleven were:

Sebastian and Catharina Knaus³, Jacob and Barbara Ehrenhardt, Joseph Graff, Peter and Margaretha Graff, Jacob and Catharina Loescher, Catharina Wezel, and Martin Bamberger.

Finally, after the Holy Communion, all those present united in a closing service of thanksgiving songs, and then the people from the Maguntsche valleys returned through the woods to their humble homes.⁴

They walked with God that night as they followed the lonely trail from Bethlehem through the dark primeval forest along the northern slope of the Lehigh Mountain. What were their thoughts as they wandered through the silent night? And did any perchance dream of a village they would build eleven years hence? Who will say?

¹ Among the German-speaking inhabitants, and most of them were, it was called *das Salzburger Gemeinlein* (dialect, *Salzbaerriyer Gemee*), after 1752; not to be confused with the Western Salisbury church, which was at that time known as *die Schmalzgasser Kirche*.

² The ceremony of foot-washing, a token act of humility, in imitation of Jesus washing the feet of his disciples on the night of His betrayal, was still practiced by the Moravian Brethren on Maundy Thursday and on special occasions. It began to wane before 1800 and has been obsolete since 1818.

³ With only one *s* in the earliest records.

⁴ Bethlehem Diary for July 30, 1747.

A Village Is Born

THE LITTLE GROUP of Reformed and Lutheran settlers, one of Zinzendorf's union "tropes", who had been worshipping since December, 1742 in the shingle-roofed little log church put up by their own hands, had become a fully organized Moravian Congregation on July 30, 1747.¹ During the intervening years the Brethren in Bethlehem had carefully responded to the spiritual as well as external needs of that little mission in Maguntsche. There was constantly increasing traffic between there and Bethlehem, and the once faint trail along the South Mountain now became well worn, although not yet open to vehicles.

In 1743 Adam Schaus, the miller on Cedar Creek whom we have met before, was called to help Henry Antes, well-known colonial millwright, to build a gristmill at the foot of the hill on which the first house in Bethlehem had been built in 1740. The first grist was ground there on June 28, 1743. Adam Schaus remained in Bethlehem for some time thereafter to train an assistant to run the millstones. Those who had settled in Maguntsche in the 1730's travelled a long way, sometimes as far as Philadelphia, to get their grain ground. Time has obscured somewhat the story of the first mills,² but we know that in the 1740's they could have gone to Adam Schaus on Cedar Creek, to Nathanael Irish's mill on the Saucon, or to the mill of Peter Wentz in the Hosensack Valley in 1740.³

The gristmill at Bethlehem soon became famous and was patronized far and near. Traffic continued to increase not only from Maguntsche and the southwest but also from Philadelphia. The ford and the canoes used hitherto by persons who travelled to Bethlehem by way of the south bank of the Lehigh no longer sufficed. A ferry was built, a "flat" to be propelled by a pole. On March 11, 1743 it was dragged down to the Lehigh by eight horses. (What a picture for a 20th century news photographer!). The useful Adam Schaus became the first ferryman. This ferry was followed by a rope ferry in 1758, which continued to operate until 1794, when the first bridge across the Lehigh at Bethlehem was completed.

It is interesting to observe how early the men in Bethlehem considered the congregation in Maguntsche of increasing importance. As early as 1743 they felt that the land on the south side of the Lehigh that extended southwest where they travelled the path to those in Maguntsche should be added to the possessions of the Brotherhood, and in that year they made their first purchase of 274 acres (now comprised in South Bethle-

¹ An event whose anniversary has been celebrated ever since on the Sunday nearest July 30, by the Emmaus Moravian Church; only recently for the 211th time.

² Perhaps there were on Indian and Swabian and other local creeks the little make-shift "Gewitter Muehlen" (thunder storm mills), which only operated after heavy thundershowers.

³ Berky, Andrew S., *An Account of Some Hosensack Valley Mills*. The Schwenkfelder Library, Pennsburg, Pa. 1958. p. 12.

hem). That path along the northern slope of South Mountain became for those in Maguntsche the life-giving artery from the outer world. Messengers went back and forth; products from distant parts and books and papers and letters came to them from there; ministers came to conduct their services; they and others came when the sick needed care and consolation; children, yes, even grown-ups had to be baptized.

Some of the early baptisms¹ as recorded in the first Moravian Church-book² deserve to be noted here, not only for the light they throw upon the spiritual concern our early German settlers had for their families, but also to indicate how insufficient was the aid they received from the Lutheran and Reformed itinerant ministers in the first years after their settling in Maguntsche. Some of the children were well on the way of growing up before they were baptized.³

Among the 43 charter members of the Moravian congregation were Johannes and Eva Maria Koehler, who arrived in Pennsylvania October 11, 1737. Their little daughter Eva Maria, born in Bonfeld, Germany and baptized there by the village pastor, died on the voyage to Pennsylvania. While on that voyage their son George Friedrich was born on September 15, 1737, and on arrival in Germantown was baptized there by the pastor's wife, "because the pastor himself was ill."

April 3, 1737 Henrich (b. March 15), son of Friedrich and Maria Barbara, née Goetschi, Rauschenberger was baptized by Henrich Goetschi, his uncle (the boy preacher of colonial times).

October 8, 1739 Friedrich (b. September 3), son of Friedrich and Maria Rauschenberger, was baptized by the Rev. Henrich Goetschi.

Henric Knaus (sic) son of Sebastian and Anna Catharina Knauss (born December 3, 1741), was baptized soon thereafter by John William Straub, pastor of the Schmalzgass Reformed Congregation to which the Reformed Sebastian Knauss family adhered until the erection in 1742 of the church on Jacob Ehrenhardt's land.

June 30, 1742, Johannes, son of Johannes and Eva Maria Koehler,

¹ It has been repeatedly stated in historical sketches of Emmaus that the first white child born in Maguntsche (a statement sometimes qualified by the phrase "of whom we have any record" and sometimes not) was Ludwig Andreas (also Andres and Andress), born September 29, 1734. This statement may be misleading. Ludwig Andreas was presumably the son of Rudolph Andreas and his wife Anna Catharina, née Braun, who had emigrated from Boehn, near Mannheim in 1730 and settled in Maguntsche. Rudolph Andreas was granted a warrant for 160 acres on November 23, 1736, just west of present day Emmaus. His daughter Barbara married Jacob Ehrenhardt. Ludwig, reared in the Reformed faith, married Sophia, the sister of Sebastian Knauss. They both became members of the Moravian congregation and as such are registered in the *Kirchenbuch*. His birth date is the earliest found in that book, but since there were many other white children born in Maguntsche in the 1730's, of whom we have no records, it cannot be proved who was the first white child born in Maguntsche, but of this we may be sure — he was not the last!

² *Das Kirchen-Buch des Gemeinleins in Salisbury*, p. 97 f.

³ Johann Wezel, eldest son of Conrad and Catharina Wezel (charter members) was in his 18th year when baptized by Bishop Spangenberg before the entire congregation in Bethlehem in June 1748. His younger brother Henric seems to have resisted, for in 1754, when in his 17th year he was still unbaptized.

was born and baptized soon thereafter by his father "upon the child's earnest wish and then departed."

January 16, 1743, Barbara (b. January 9), daughter of Friedrich and Maria Rauschenberger, was baptized by Leonard Schnell (who came frequently from Bethlehem to preach in Maguntsche).

Anna Rosina, daughter of Henric and Catharina Guth (charter members), was born March 3, 1743 and baptized soon thereafter by Bishop Cammerhoff.

Catharina, daughter of Sebastian and Anna Catharina Knauss, was baptized in August by Adolph Meyer, (a Moravian deacon but also the first regular accredited physician in the Lehigh Valley. He came with the first Sea Congregation of 56 persons in 1742).

Michael, son of Johannes and Maria Catharina Knauss, was born July 26, 1743 and baptized in August by John William Straub, Reformed minister. (Johannes and Maria Catharina Knauss later became charter members of the Moravian congregation).

September 27, 1744 Catharina (b. September 25), daughter of Friedrich and Maria Rauschenberger, was baptized by Leonhard Schnell.

Daniel, son of Joseph and Susanna Graff (charter members), was born January 9, 1744 and baptized in the same month by Br. Reitz.

Elisabeth, daughter of Jacob and Barbara Ehrenhardt, was born December 27, 1744 and baptized January 7, 1745 by Leonhard Schnell.

January 12, 1745 Leonhard (b. January 8), son of Sebastian and Anna Catharina Knauss, was baptized by Leonhard Schnell. Godfather was Jacob Ehrenhardt.

Catharina, daughter of Peter and Catharina Hofmann (charter members) was born March 25, 1745 and baptized soon thereafter in the Maguntsche church.

Leonhard, son of Johann and Eva Maria Koehler, was born August 10, 1746 and baptized soon thereafter in his parental house by Leonhard Schnell.

The infants whose baptisms are listed above, were for the most part baptized through the influence of the itinerant Brethren or since the little church was built in 1742. The parents of a number of them later became charter members of the Moravian congregation. Organization of the congregation on July 30, 1747, seems to have encouraged parents to have those children baptized, who for some reason had not been baptized in their infancy. Among these:

Elisabeth (b. July 12, 1742), daughter of Henrich and Catharina Guth, was baptized July 23, 1747, then in her sixth year, by Bishop Cammerhoff before the congregation in Bethlehem.

Samuel Guth, an adult, age unknown, was baptized July 19, 1747 in Bethlehem by Bishop Cammerhoff in presence of Bishop Spangenberg.

On Oct. 23, 1748 Bishop Cammerhoff, Br. Nathanael Seidel and Br. Johannes Faust came from Bethlehem and baptized five girls who were pupils in the *Anstalt* (boarding school). Among them were three from Maguntsche:

Maria Magdalena (b. Sept. 12, 1738) daughter of Johannes and Veronica Landes (charter members).

Anna Maria Graff (b. August 23, 1742), parents not mentioned.

Benigna (b. October 25, 1743), daughter of Conrad and Catharina Wezel (charter members). One of a number named for the Countess Benigna, daughter of Count Zinzendorf.

Johann Nicolaus (b. May 22, 1742) son of Johann and Gertrud Cog (the mother a charter member) was baptized in Maguntsche February 11, 1749 by Bishop Cammerhoff.

On February 11, 1749 Bishop Cammerhoff baptized five boys from the *Anstalt* (boarding school in Maguntsche) among whom were little Abraham (b. June 5, 1744), son of Johannes and Veronica Landes (charter members), in his fifth year, and the three sons of Abraham and Maria Stainer of Warwick Township (later Lititz) Lancaster Co., respectively: Christian Rensus (b. April 18, 1737) in his twelfth year; Frederick Heinni (b. January 29, 1739) aged ten years; and Johann Peter (b. April 30, 1741) in his eighth year; their god-parents, Sebastian Knauss, Jacob Ehrenhardt, Anton Wagner and Johann Muenster.

These children would be young men and women when the village of Emmaus was founded a decade hence.

The following entries of early baptisms shortly after the organization of the Moravian congregation in Maguntsche indicate the constant aid and care rendered from Bethlehem. The infants are not baptized by Br. Anton Wagner (the first minister of the congregation), but invariably by a more prominent personage.

Jacob (b. January 25, 1748), son of Tobias and Margaretha Weber (charter members), was baptized January 29 by Br. Matthias Gottlieb Gottschalk (came from Germany with Bishop Cammerhoff in 1746).

On April 24, 1748 Br. Cammerhoff baptized "our dear Indian girl of four years into the death of Jesus and gave her the name of Hanna."

On October 21, 1748 Rosina, daughter of Georg and Christina Hartmann (charter members), living near Bethlehem, was baptized in her father's house by Bishop Cammerhoff on the day of her birth. Among her godparents was the Countess Benigna, daughter of Count Zinzendorf.

Johannes (b. November 6, 1748), son of Sebastian and Anna Catharina Knauss, was baptized November 9 by Bishop Cammerhoff.

Anna Maria (b. December 6, 1748), daughter of Jacob and Barbara Ehrenhardt was baptized December 7, by Br. Leonhard Schnell.

Isaac, son of Ludwig and Christina Kloz, was baptized Feb. 11, 1749, the day of his birth, by Bishop Cammerhoff.

Maria (b. March 22, 1749), daughter of Conrad and Catharina Wezel, was baptized March 26 by Br. Bernhard Grube (famed missionary to the Indians).

On May 23, 1749 Rebecca, the little Indian girl (in the *Anstalt*), was baptized by Br. Gottlieb Pezold.

Maria (b. August 25, 1749), daughter of Friedrich and Barbara Rauschenberger, was baptized August 27 by Br. Bernhard Grube.

Benigna (b. August 13, 1749), daughter of Henric and Catharina Guth (charter members), was baptized August 16 by Br. Bernhard Grube. (She was named for the Countess Benigna Zinzendorf.)

Elisabeth (b. September 11, 1749), daughter of Johann and Eva Maria

Koehler (charter members), was baptized September 23 by Br. Leonhard Schnell.

Christian (b. November 21, 1749), son of Jost and Anna Regina Vollert, was baptized November 22 by Br. Nathanael (Seidel).

Elisabet (b. September 18, 1749), daughter of Joseph and Susanna Graff (charter members), was baptized September 21 by Br. Leonhard Schnell.

But the Moravian congregation grew not only through baptism. Most of the neighboring settlers looked upon the Brethren with friendliness. They liked to come to their Christmas Eve and New Year vigils and to their impressive Easter Dawn litany. They came to them in distress and in emergencies, such as burials when ministers of their own faith were not available. Some found it desirable to join the Brethren. From among those that were received into the Moravian congregation after the organization on July 30, 1747 and before the laying-out of the village in 1758 (later to be known as Emmaus) we have gathered the following names from defective lists:

On January 10, 1748 the widow Catharina Roeder was received into the congregation, sponsored by Elizabeth Wagner, the minister's wife. She had come to Pennsylvania with her husband Johann Roeder in 1724. She was the mother of Maria Catharina Roeder, who became the wife of Johann Henrich Knauss, the brother of Sebastian Knauss. So far as we know she was the oldest resident of Maguntsche, having been born in the Palatinate in 1671. She died April 19, 1751.

On November 9, 1748 Georg Moz was received, sponsored by Bishop Cammerhoff. He was the husband of Rosina Moz, a charter member.

Also on November 9, 1748 Cathrine Biez was received. She was sponsored by the Countess Benigna and Sisters Elisabet Wagner and Rosina Muenster.

In the year 1749 the following were received into the congregation: Adam and Eva Luckenbach, Wilhelm Biez, Elisabet Margaretha Schuez, Ludwig and Christina Kloz (he became Justice of Macungie Tw. in 1752), and Barbara Holder (Allemaengel).

October 8, 1752 Johannes Luckenbach was received. Here follows a gap in the record.

February 16, 1755, Andreas and Catharina Gieringer.

August 1, 1756, George Claus.

September 11, 1758, Andreas and Margareta Eisenhart.

November 26, 1758, Anna Christina Claus.

Up to July 30, 1747, when the congregation was organized, 25 baptisms had been entered into the church register. In 1757 there were 73, an increase of 48. To us of today this may seem a rather slow growth, but numbers are relative. The countryside was still sparsely populated.¹

The members of the young Moravian congregation also extended a

¹All of Maguntsche Township, comprising today's Upper and Lower Macungie, had when it was erected in 1743, only 650 inhabitants.

welcoming hand to their friends and relatives in the then distant outpost, in that "back part of Maguntsche" known in those days as *Allemaengel*.¹ Here (now in Lynn Township) the Moravian Brethren had established a mission in 1742. During the next four years they labored there preaching and teaching from house to house. In February, 1747 a school was started in the home of one of the settlers. A small number of parents became members of the Moravian church, but were encouraged to affiliate themselves with the recently organized congregation in Maguntsche (Emmaus), especially with respect to the ministering of the sacraments. The first joint communion was celebrated here in Maguntsche on July 23, 1749 and this relation between Maguntsche and Allemaengel was continued until October 2, 1751. In December of that year their own *Gemeinhaus* (community house) was completed, and Daniel and Hannah Neubert (who would later be ministering in Emmaus) were sent there to conduct the school and church.

In 1749 the Moravian Brethren received the good news of the passing of an Act in the House of Parliament in London on May 12 of that year. It was signed by the King on June 6th. This act declared the members of the *Unitas Fratrum*, or United Brethren, "settled in his Majesty's colonies in America" to be exempt after June 24, 1749 from the taking of oaths and military duty. This was welcome news indeed to the Brethren who had scruples of conscience against the swearing of oaths and the bearing of arms in military service. This exemption was, however, to be the cause of distressing days for the residents of Emmaus a quarter of a century later.²

The year 1749 marked another event of some importance for the little settlement. Even more than upon the church building its life was focused upon the schoolhouse that had been built in 1746, and which housed the minister and his family, the school teachers and the boarding pupils. The little plot on which it stood (and to which Sebastian Knauss and Jacob Ehrenhardt would in 1752 each add 25 acres more), was to become the very heart of the future village. It was now considered desirable to bring church and school activities into closer relationship. The little first log church erected in 1742 on Jacob Ehrenhardt's land (at South Third and Adrain Streets) was now razed, removed, and re-erected upon the plot on which the schoolhouse stood and just a little to the rear and slightly southeast of the present Moravian parsonage. The schoolhouse itself, a considerably larger building, stood directly east of the little church.³

For our settlers in Maguntsche 1752 was an eventful year. Up to that year Maguntsche Township⁴ was a part of Bucks County. But now a new

¹ Signifying "all want," or lacking everything, because ill adapted to agriculture. It comprised Lynn and also some of Albany Tw. in Berks.

² See the chapter "Emmaus in the American Revolution," p. 106. f.

³ See map of 1760 and also the enlarged graph of this plot, p. 51.

⁴ Maguntsche Tw. had been surveyed in 1742 and was erected upon petition on June 16, 1743, but still a part of Bucks.

county was separated from the upper part of Bucks by Act of Assembly on March 11, when James Hamilton was Lieutenant Governor, Thomas and Richard Penn were the Proprietaries and King George II was on the throne of England. It was named Northampton County.¹ At the time it was erected it embraced not only what are today Northampton and Lehigh,² but also Monroe, Pike, Wayne, Susquehanna, Wyoming, Luzerne, Carbon and a part of Schuylkill.

The very next year a number of settlers along the Lehigh sent a petition to Easton, the seat of courts of the new county, where action was taken on June 9, 1753 as follows: (That)

"The petition of divers persons, inhabitants of a tract of land, eight miles long by three miles broad, bounded on one side by the West Branch of the Delaware river (Lehigh), and on the other side by the respective townships of Upper Saucon, Upper Milford, Macungie and Whitehall, praying that the same may be laid out in a township, to be called Salisbury, be allowed."

Henceforth, in all the early records and until the naming of the village of Emmaus in 1761, the little Moravian settlement in Maguntsche is known by the name of Salisbury,³ sometimes with the added phrase "otherwise called Maguntsche." It must be remembered that at no time does it signify the church and congregation on the Little Lehigh, later known as Western Salisbury.

On January 20, 1754 Brother Christian Henry Rauch, first Moravian missionary to the northern Indians, organized among the Salisbury Brethren a branch of the so-called *Societaet*, or Society for the Furtherance of the

¹ So named by Thomas Penn, who had married the daughter of Lord Pomfret, whose estate was in Northamptonshire, England.

² Lehigh was separated from Northampton only in 1812.

³ Among our native Germans it has from earliest times been called *Salzburg* (Saltzburg, Salsburg) and in the dialect *Salsbaerrig*. Today the accepted spelling is Salisbury. Its origin is controversial. John B. Stoudt (*History of Jerusalem Lutheran and Reformed Church of Western Salisbury, Lehigh Co. Allentown, Pa. 1911*) points out that as the surveys were largely made by Englishmen, and the original warrants for land were given to Englishmen principally, the supposition that the township derived its name from Salisbury in England is therefore doubtless correct. But in the *History of the Counties of Lehigh and Carbon* by Alfred Matthews and Austin N. Hungerford, Phila., 1884, p. 402, we read "There is no doubt but that the original name of the township was *Salzberg*, as this was almost if not quite a German settlement. The name appears, however, in all the court records of 1753, the year of its organization, as *Salisbury*. This is accounted for by the courts being English, and the recording clerk wrote the English word *Salisbury* instead of the German *Salzberg*." On the other hand Gen. W. W. Davis in his *History of Bucks County* (cited in the Rev. C. J. Cooper's *History of Jerusalem Church, Eastern Salisbury*, Proceedings of the Lehigh Co. Historical Society, Vol. II, 1910) claims that the proper spelling is *Salzburg*, so called after a place in South Austria. This latter statement should be pursued further, inasmuch as the German Lutherans exiled from Catholic Salzburg in Austria by the temporal prince, Count Firmian, Archbishop Leopold, found refuge in James Edward Oglethorpe's new colony of Georgia. The first group arrived in March 1734 and settled about 25 miles from Savannah. A second group of 80 Salzburgers came with the 27 Moravians under the leadership of Bishop Nitschmann in February, 1736. It was this latter group that later withdrew and settled in Bethlehem, Pa.

Gospel. The interesting thing about this society is its admittance also of members from other faiths and church affiliations, some of whom in time joined the Moravian church. The Emmaus Church Book lists its members through many years. After its decline in 1777 it gave way in 1787 to "The Society of the United Brethren for Propagating the Gospel among the Heathen."

The year 1755 brought the French and Indian War which struck terror into the hearts not only of the Moravian Brethren but also of all settlers in the upper townships of Berks and Northampton edging on the Blue Mountains.

General Braddock's bloody and disastrous defeat at the hands of the French and their allied Indians on July 9, 1755 ten miles from Fort Duquesne spread consternation throughout the province. The Delawares, a friendly nation ever since the days of William Penn, now saw the English in league with their hated enemy, the Iroquois. The French had no difficulty in alienating their affections by holding out to them pleasant prospects for their tribal independence and the return of their ancestral grounds.

Made bold by the French victory the Delawares now saw an opportunity to ravage Pennsylvania. They went on the war path. On November 25, 1755 came the news of the horrible attack upon the Moravian Indian mission at Gnadenhuetten on the Mahoning (opposite present-day Weissport), where they massacred eleven persons and reduced the buildings of the mission to ashes. The remaining Brethren and Christian Indians fled to Bethlehem.

Not long thereafter the Salisbury Brethren received the sad news of the slaughter of the entire family of George Zeisloff, but for one child who was carried away. They were members of the Moravian mission in Allemaengel. Reports of recurring raids and massacres continued to come from Lynn, Heidelberg and Albany townships. In Allemaengel 30 persons, panic-stricken by rumors of raids, on November 1, 1755 took refuge in the Moravian schoolhouse. But we shall not attempt further to describe the horrors of those ruthless Indian attacks upon the helpless settlers during the gloomy autumn and winter of 1755-56.¹

On their frequent visits to Bethlehem some of our Salisbury Brethren must have witnessed the chaos that prevailed there when the workers in the rural missions and the Christian Indians as well as the farmers from the outlying settlements came fleeing for safety to Bethlehem. But what could those in authority offer by way of protection? They all knew the Moravians were "not fighting people," but non-resistant pacifists. It is true they built a stockade around their settlement, but they had no weapons except the few guns they used on the hunt to secure needed food. David Zeisberger and other missionaries tried to continue their work among the

¹ For an excellent account of Indian attacks and massacres see *History of Lehigh County, Pennsylvania*, Allentown, Pa., 1914. Vol. I, p. 75, f.

Indians but their courage and their zeal were misunderstood by the British who had begun to believe the Brethren had a secret understanding with the French. These were indeed trying days but they found comfort in the firm belief in the final triumph of their peaceful way of life and in their unbounded faith in Providence.

After much debating and the wasting of precious time the provincial authorities finally responded to the demands of the irate citizens from Berks and Northampton who had marched to Philadelphia and demanded protection. How thrilled our Salisbury Brethren and their neighbors must have been to know that Benjamin Franklin had arrived in Bethlehem on January 7, 1756 in order to superintend the building of a cordon of block-houses or forts for the defense of the frontier along the Blue Mountains. The first to be built was Fort Allen not far from the site of Gnadenuhuetten, only recently destroyed by the Indians.

Undaunted, the Moravian Brethren continued to follow the ways of peace.¹ Even in the midst of all this trouble and turmoil the Moravian Brethren in Bethlehem announced a Synod, a convention of the Moravians to be held in the Salisbury settlement.

A German letter addressed "To the Congregation in Salisbury" and signed by Bishop Spangenberg under date of February 11, 1756 (translated from the German) reads:

Dear Brethren!

"Although there is still some Indian unrest and one continues to hear of murderous attacks and conflagrations and to feel the unholy instruments of the murderous spirit here and there, we remember the words: 'Let the clouds thunder and the devils rage, but thou — do thou not cease to praise the crucified Lord.'

"Let us therefore in God's Name hold a Synod again, and since the Brethren in Salsbury (sic), otherwise called Makunshy, have for a long time looked forward to having the blessings of such a Synod in their settlement, it shall be done with God's aid and under His protection, namely in the church and *Gemeinhaus*.

"The Synod is to begin March 10 and continue through March 11

¹ More than a century later the historian J. G. Rosengarten in *The German Soldier in the Wars of the United States*, Philadelphia, 1886, p. 30 f. wrote:

"From the Germans in Pennsylvania there went forth an influence among the Indians more potential in saving the country from desolating border warfare than soldiers or fortifications. While the French were striving to make the Indians their allies in war, the Germans and especially the Moravians, were working successfully to convert the savages into peaceful Christians, and to make them good neighbors, useful and obedient to the authorities and a strong defence against the inroads of their more savage brethren, influenced by the French. The Moravians sent their members out to preserve peace; their knowledge of the Indians and their languages, their intercourse, and intermarriages, had secured the confidence of the untutored savages. . . . Thus the work of the Moravians in their quiet home at Bethlehem enabled their representatives to gain the friendship and alliance of the Indians, and to weaken the force of the French and proportionally strengthen that of the English, and this was in no small degree an important factor in the final overthrow of the French in America."

and 12, at which time Brethren and friends from elsewhere will also attend."

In our mind's eye we can see the delegates coming to Salisbury from distant Lancaster and Warwick, from Tulpehocken, Bethel, Oley, Muddy-creek, Heidelberg, Allemaengel, etc. on foot and on horseback, assembling for their sessions in the log church and being entertained and fed in the *Gemeinhaus*, with its community kitchen.

Ever mindful of the growing importance of Salisbury among their rural missions the authorities in Bethlehem now began to plan for a more permanent settlement, a *Gemein-Ort*, or closed congregational village in which residents of kindred spiritual needs and desires could live and work together harmoniously.

The first reference to such a plan that we have found among our Emmaus records is contained in the brief *Memorabilia* for the year 1758 (among the Minutes of the Congregational Council for 1758-62¹) with these entries:

May 5 — Special visitors from Bethlehem were our dear Brethren Joseph, Petrus, Christian Seidel, Gottlieb Pezold and Mr. Reider(?), who came to select a site for the little congregational village.

Among the minutes of a later sitting of the same council we find for:

August 9 — Concerning the building of the new congregational village it is resolved, That it be left to the Saviour and to the Brethren² where the site shall be; therefore a letter (in the name of the congregation) was at once written and sent to our dear Brethren Joseph and Petro.³

In November of 1758 the location was chosen by lot and the same was surveyed on December 23. Undoubtedly this survey was only with respect to the general outline and extent of the land to be set aside for the village, for in the *Diary* for 1759 we find the following items:

February 7 — Our dear Br. Joseph (Bishop Spangenberg) after he had looked over the site for the little congregational village with Jacob Ehrenhardt and Sebastian Knauss left again for Bethlehem.
— Song service this evening.

February 12 — This evening the Brethren George Klein⁴ and Golkowsky⁵ arrived here this evening in order tomorrow to look at the land which Jacob Ehrenhardt and Sebastian Knauss wish to give to the congregation and to the future village, and survey the same.

February 13 — Weather so bad that the above could not take place.

¹ German ms. *Protocoll des Gemein-Raths in Salisbury 1758-1762* in the Emmaus Archives.

² Here the administration in Bethlehem.

³ Joseph and Petro *alias* Bishop Spangenberg and Bishop Peter Boehler.

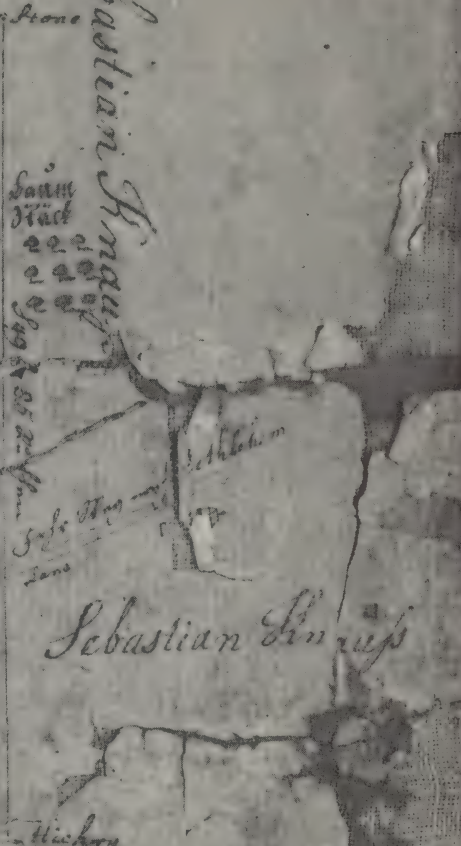
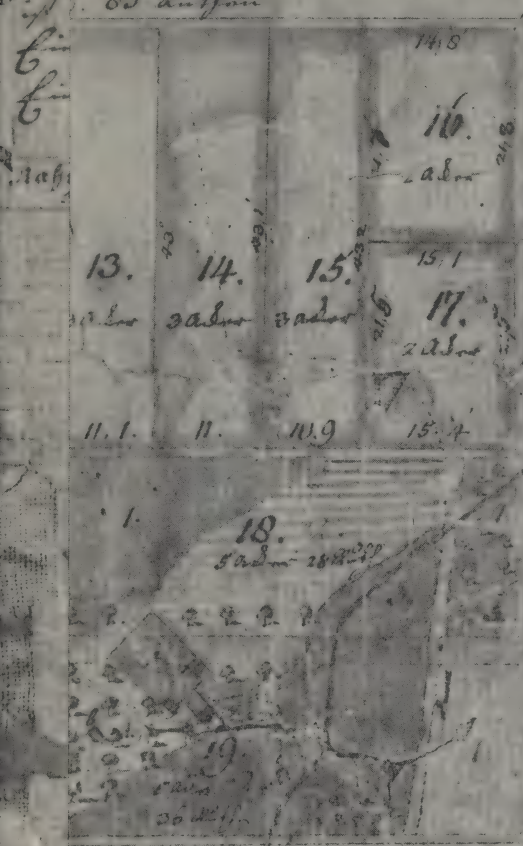
⁴ George Klein gave his farm in Warwick Tw., Lancaster Co. to the Brethren. Lititz was later built on this land. Klein himself joined the Moravians and took up residence in Bethlehem.

⁵ George Wenceslaus Golkowsky, the Moravian surveyor, had arrived in New York in September, 1753, together with a colony of 23 single men to engage in labors of various kinds for the Moravian Brotherhood.

Commin. Orts in Sambury
 in theil abgetheilt und angekauft worden 1760

naufs
 85 2/3 Schen

Sebastian Kinneup



renhard

Summarische Beschreibung und Gehalt der Stücke

33 Handlots	im jüdisch Maß	10.1	32 1/2 Schen
13 Fußlots	im jüdisch zu 3 adms	10.2	
2 D.	Nr. 16. 17. 7.	10.3	2 adms
2 D.	Nr. 8. 9.	10.4	
2 Weid	Nr. 13. 14.	10.5	10.1
1 jüdisch zum Maß	10.6	10.2	
Abtheilung	und was ein jüdisch Maß	10.7	10.3
Wassers	Wegs	10.8	10.4
Summa Sumatarum			10.5

1000 Stück von 100 Kälhen zu 16² Schen eine Dählge
 welche aber in Decimal Schen reducirt sind

and 12, at which time Brethren and friends from elsewhere will also attend.”

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⁵ George Wenceslaus Golkowsky, the Moravian surveyor, had arrived in New York in September, 1753, together with a colony of 23 single men to engage in labors of various kinds for the Moravian Brotherhood.

This evening our dear Br. Petrus (Bishop Boehler) and George Neisser arrived from Bethlehem.

February 14 — They leave for Oley. Klein and Golkowsky leave again for Bethlehem because of bad weather. — No song service because of weather.

April 9 — Br. George Klein and Br. Golkowsky arrive this evening to survey the land which Jacob Ehrenhardt and Sebastian Knauss are giving in addition for the *Gemein-dorf* (the congregational village).

April 10 — They are measuring off the land and seven lots for development.

From the above entries it is to be assumed that the land was actually donated by Jacob Ehrenhardt and Sebastian Knauss and not sold by them, as has been sometimes stated.

Our best source of information about the lay-out of the village is the chart that was drawn in 1760 which is reproduced to the left of the reader.

EXPLANATORY TRANSLATION OF THE DATA GIVEN ON THE ORIGINAL CHART OF 1760 PRESERVED IN THE EMMAUS ARCHIVES:

Ground-Sketch of the Congregational Village in Salisbury planned and in part surveyed and built upon as of February, 1760.

(In upper left-hand corner)

The plan of the village is as follows:

1. Two rows of houses shall be built seven rods apart. The street straight between them shall be three rods wide.
2. Between each group of eight lots there shall be a cross street three rods in width, and between every four lots an alley twelve feet wide.
3. Between the house-lots and the field-lots and all around the containing line of the latter there is to be a road one rod in width.
4. Each house-lot is 18 rods in length and four rods in width.
5. Every field-lot, wherever possible, shall consist of three acres.

(The ruled column to the left contains the names of lessees, lot numbers and their measurements. Here the chart is badly worn. Only a few names are legible and some of these were entered after 1760.)

(The plots of land that make up the village as surveyed and shown on the chart, namely the 32 house-lots, the 17 field-lots, plots No. 18 and No. 19 and the 19 acres of woodland, bordered on the north and east by land owned by Sebastian Knauss; on the south by land of Jacob Ehrenhardt and of Andreas Goering (Giering), formerly Philip Krazer's; and on west and northwest by land formerly Friedrich Kratzer's, but now (1760) of S. Knauss and A. Goering.)

(For description of plots Nos. 18 and 19 see enlarged graph of the same.)

Summary description and contents of plots:

	Acres	Perches	Feet
32 house-lots each containing $\frac{1}{4}$ acre and 32 rods	14	1	24
13 field-lots, each of 3 acres	39		
2 field-lots (Nos. 16 & 17) of 2 acres each	4		
2 field-lots (Nos. 8 & 9) together	3	2	20
2 plots (Nos. 18 & 19) belonging to school property	10	1	24
Woodland	19	3	9
Allowances for streets, alleys, etc.	11	1	3

Total	102	2	
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The chart definitely shows that the sum of all the land surveyed and to comprise the village is 102 acres and 2 perches. It is clear that it includes all that land which Jacob Ehrenhardt had set aside in the first place for church and graveyard in 1742, also the 50 acres that Ehrenhardt and Knauss had added to the school property in 1752, as well as the acres that were now added. We are fortunate in having recently discovered among unfiled miscellaneous papers the surveyors' graphs of the original tracts owned by Ehrenhardt and Knauss together with the graphs of those parts that had been separated from the tracts of each for the village. They are here published for the first time. Since the future village was to be administered from Bethlehem title to the land was conveyed by deed on the part of Ehrenhardt and Knauss to the Bethlehem proprietors, who were at this time Augustus Gottlieb Spangenberg, Peter Boehler and John Bechtel.¹

Let us turn to the chart. To us of today the village plans are small indeed, but largeness is not an 18th century concept. The streets do not follow the proverbial winding cow-paths of New England villages. There is a wide central thoroughfare, the Main Street, with 32 so-called in-lots, or house-lots for the future home builders. The numbers of these lots begin with lot number one at the southwest corner of Main and First (now Keystone) Streets (by strange coincidence the lot on which the compiler of this history has lived for many years). There are eight lots on the south side of Main Street between First and Second Streets and eight between Second and Third Streets. Beyond Third Street lay field and forest. The lots continue on the north side of Main Street with lot number 17 at the northeast corner of Main and Third eastward to Main and First (Keystone) ending with lot number 32 at the northwest corner.

The village was to be closed to all but Moravians. But where were the future residents to come from? There were no other villages, and the members of the Salisbury congregation lived scattered on their "Plantagen," as they called their farms. Some would in time prefer to seek retirement both for safety and for closer religious life with those of kindred beliefs, by settling in the village. Some would find a greater opportunity for carrying on their trades here, while still farming on a small scale. Also there would be recruits from the many fellow Germans arriving annually through the port of Philadelphia. With but few exceptions the residents of the young village would be first generation immigrants, reared in the Lutheran or Reformed faiths, from small villages and rural districts of Wuerttemberg, the Palatinate and the Rhenish provinces. They and their

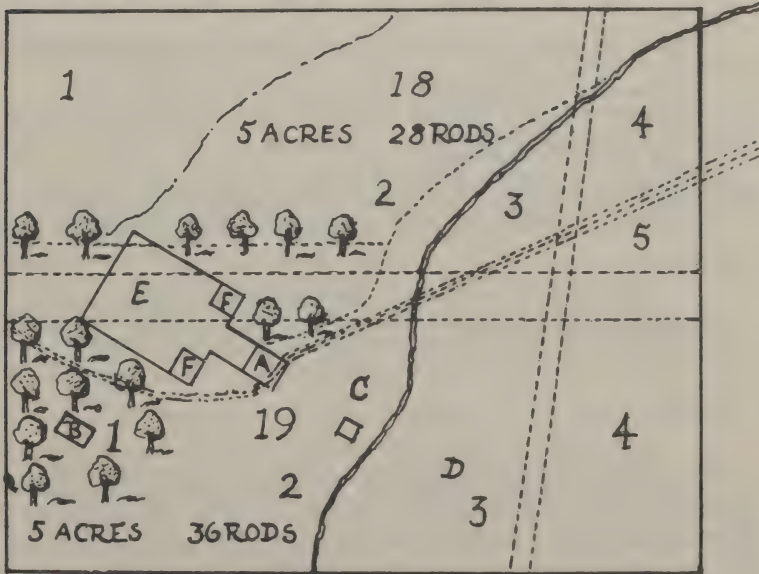
¹ In those early days the Moravian Brotherhood was not legally incorporated. Their land was held by designated tenants or proprietors who usually had administrators with authority to transact the business of the real estate. It was a curious procedure which continued through a whole century. In fact, after Nathanael Seidel, a frequent visitor in Emmaus, had become Bishop in 1758, he also became proprietor of all Moravian property and the deeds of land of the village of Emmaus were conveyed to him as of April 2, 1764.

forefathers had been tillers of the soil and artisans. Their pattern of life here in Pennsylvania remained much the same. They spoke their native German dialects, but they were not illiterate. They wrote and read the High German; their children and children's children received both secular and religious instruction in German; they continued to worship God in German. The spacious house lots afforded ample room for their homes, for small shops in which to carry on their weaving, cobbling, and other trades, and for fruit trees and kitchen gardens. Those who wished to till the soil in a larger way, raise feed and have stables for their horses and cattle could lease one of the three-acre out-lots (see the chart).

All the lots, both in- and out-lots, and all the land within the village confines were the property of the Moravian Church administered from Bethlehem. The lots could be leased but not purchased by individuals. Houses would be built on them at the expense of the individual lessees.

The Bethlehem authorities had begun an interesting and daring experiment in a kind of Christian socialism that was to linger and languish for the next 80 years finally to succumb under the impact of a new American era.

GRAPH OF PLOTS NOS. 18 AND 19 — SEE CHART OF 1760



Key to graph of plots Nos. 18 and 19:

In No. 18:

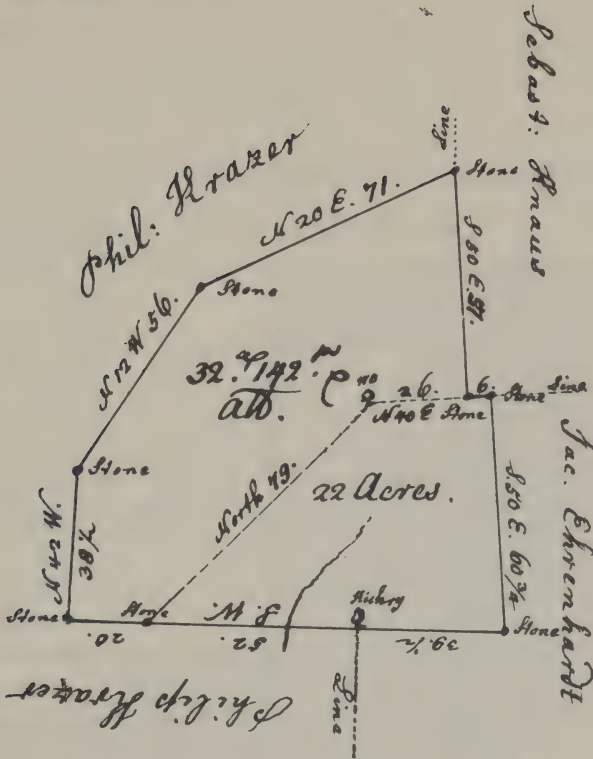
- 1. A patch of pasture
- 2. A tilled field
- 3. Meadow
- 4. Small woods
- 5. Open field

In No. 19:

- 1. Orchard
- 2. Meadow
- 3. Peach trees
- 4. Field

- A. The Schoolhouse
- B. The Church
- C. The Washhouse
- D. A Stable
- E. The Garden
- F. Two public toilets

Note: D denoting stable is no longer legible, but presumably near the peach trees.



Title to 55 Acres of Land in Salisbury Township aforesaid, adjoining the s. 45 a. viz.

On Record at Philadelphia, in Pat. Book A. Vol. 12 Page 546. Proprietary Patent to Jacob Ehrenhart for 126 a. & all. Dat. 11th Sept. 1747. Quit Rent $\frac{1}{2}$ Penny Sterl. p. acre. (also)

On Record at Philadelphia in Pat. Book A. Vol. 19 Page 328. Proprietary Patent to s. J. Ehrenhart for 32 a. & 142 Ps. & all. Dat. 15th March 1749.

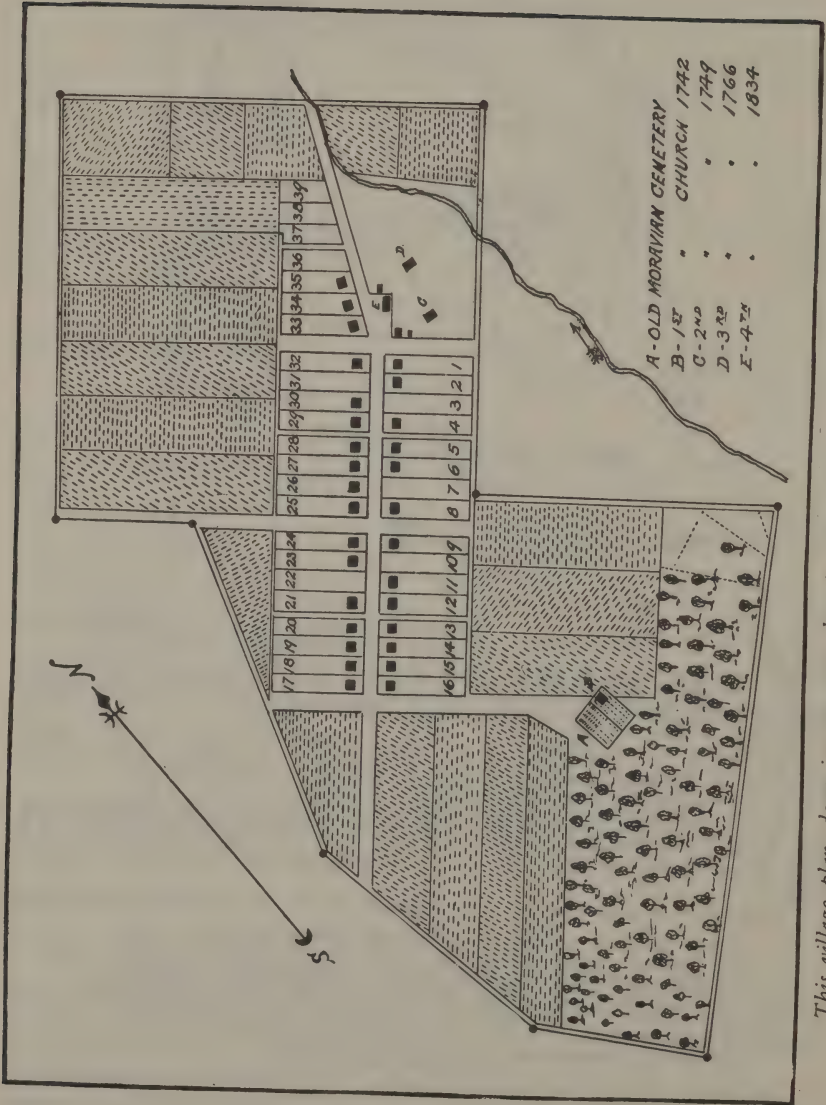
In the Archives at Bethlehem —

Deed of Conveyance s. Jacob Ehrenhart & Wife to s. Joseph Spangenberg, Peter Boehler & John Bechtel for s. 55 acres (22 a. & 36 Ps. being Part of s. 126 a. & the Residue ye amount of ye Tract granted by ye s. Patent) Dat. 4th May 1759.

(The above is transcribed from contemporary ms. in the Emmaus Archives)

(The 55 acres conveyed by Jacob Ehrenhardt and wife to the Bethlehem proprietors, Joseph (meaning Augustus Gottlieb) Spangenberg, Peter Boehler and John Bechtel were separated in part from the above tract of 126 acres, shown on graph, and also in part from a second tract of 32 acres and 142 perches & all, which Ehrenhardt had acquired in 1749.)

The Jacob Ehrenhardt plot (54 acres, 142 perches) is approximately that part of Emmaus bounded on the North by Green St. (and a small triangle north and between Third and Fourth Sts.); on the West by an oblique line (now partly Fourth St. and the west side of the Triangle); on the South by a line some hundreds of feet south of Adrain St.; and on the East by Second St.



This village plan, done in our own day, is a composite of the charts of 1760 and 1839.

Emmaus, then, shall be its Name

THE VILLAGE SURVEYED in December of 1758 still remained without a name. One spoke of it as the *Gemein-Ort*, or congregational village in Salisbury. The year 1759 witnessed the erection of the first house in the village. Two hundred years have passed since the men felled the trees, adzed the logs and helped to "block up," or raise the logs of Andreas Giering's house on lot number two.¹ Only a century later would the village be incorporated as a borough and start out upon its new life. We have only scant records of the village life of those early days, but very few towns founded so long ago have even that much. What we have we owe to the village ministers, whose duty it was, among many others, to keep diaries of their activities and at the end of the year a summing-up of outstanding events in their *Memorabilia*. Such diaries were kept wherever there were Moravian congregations. They are a valued source for the history and the *mores* of those days, even though such material is often all too casual and imbedded in a mass of religious reflections. But then the diarist could hardly be expected to know that 200 years later some historian would try to resurrect those brave pioneer men and women from out of the nebulous past and lend them a moment's breath of renewed life.

For a full century and more our Moravian diaries were kept in the German language. At the time of the laying-out of the village Johannes Schweisshaupt² and his wife Magdalena were ministering to the congregation and in charge of the school. The following items, simple and homely as they may seem, we have culled from Brother Schweisshaupt's Book of Minutes³ and Diary:

From the Minutes of the Congregational Council:

1758

August 9.—Johann Knauss presents a Bible for use in church and *Gemeinhaus*.

Peter Hoffmann is to be reminded of the stray horse that found

¹ The Elbert Bergstresser residence, 160 Main Street, is built on the site of the first house.

² Johannes Schweisshaupt was minister in the village from June 28, 1758 to July 30, 1760. He had come from Germany on the Moravian-owned ship *Irene* May 12, 1749, with the Third Sea Congregation, among which were 31 couples, married at "the great wedding," at Bethlehem, July 15, 1749.

³ *Protocoll des Gemein-Raths in Salisbury* 1758-1762.

its way to him and that he is to announce the same to the Justice of the Peace, so that he will not get in trouble.

September 18.—It was resolved to purchase these necessities for the *Gemeinhaus*.

Tallow for candles and oil for burning.

To have some yarn spun for towels, tablecloth and pillow slips.

Also, next Spring to place a new fence around God's Acre.

Also to remember that, according to act of Synod, no stranger is to be lodged here without first informing council.

1759

January 31.—In future Friday is to be visiting day for the pastor and on that day no school, instead of having fourth week without school, and thus the children will have more schooldays. (It will be remembered that the minister was also the schoolmaster.)

Andreas Giering has purchased 50 acres of timber from which to procure wood for building his house in the new village.

March 28.—People are to take note that it is time to sow oats.

April 12.—The task of baking the Easter lovefeast bread is assigned to the different sisters.

Our cow yields such bitter milk. Br. Sebastian Knauss will exchange it for a better cow and add 5 s. to the cost.

April 25.—Br. Giering begins construction of his house, the first in the village. The brothers and sisters are to evoke blessings before the Saviour, so that beginning, middle and end shall be according to His wish.

June 20.—Haymaking in the meadows and whitewashing of house and church is begun. Adults are to remember not to tell all kinds of injurious tales before the children and not to let them listen to such.

July 22.—It is to be earnestly remembered that it will not be permitted in harvest time for two single people of opposite sex to cut grain side by side, or to do other work together as is customary among worldly people.

September 2.—The harvest festival is to be held on September 15, at which time a regular meal is to be served.

October 14.—*Das Taback-Schmoken* (tobacco smoking) is not allowed at the *Gemeinhaus* before meetings.

Our people are not to go unnecessarily to places or affairs when they already know beforehand that things will not go according to the wishes of the Saviour and only to their own harm, as for ex. to *vendues* (public sales).

Parents are to help their children in their school work, to uphold the teacher, and to keep them at their books, so they will not be running around when they might be learning or working.

November 4.—Fire wood is to be brought to the *Gemeinhaus*. Also bed sheets are needed there. (Maintenance of the *Gemeinhaus*, the community house containing the minister's living quarters, the schoolroom and place for guests, is by the village.)

From the *Diarium von Salisbury* 1759

- January 1.—The single men¹ returned from Bethlehem today. They brought the *Kinder-Losungen*² (scriptural texts) for the month of January.
- January 2.—I made the children in school happy today by giving them their texts.
- January 5.—Br. Soelle³ came from Bethlehem this evening.
- January 6.—He left us for Oley. — Today noon our boys left for tomorrow's youth festival in Bethlehem. They are under Br. Koehler's supervision.
- January 8.—Br. Koehler returned from Bethlehem with the five boys. They were happy and grateful for what they had enjoyed there.
- January 17.—Early this morning Br. Jacob Ehrenhardt came and brought the news that the dear Lord last night did happily deliver his wife of a daughter. He requested baptism, about which I wrote to Br. Peter (Boehler).
- January 21.—Br. Philip Meurer arrived from Bethlehem to preach here today and to baptize Ehrenhardt's infant daughter. She was baptized in our *Saal* (chapel) in the presence of the children and the Society, and received the name Susanna.
- January 31.—The Council resolves to have a new fence built around God's Acre by Easter time; also to have some repairs done at the *Gemeinhaus* (the community house).
- February 6.—Today and yesterday our brothers were busy felling timber and bringing it here for construction of the fence around God's Acre. Our dear heart Br. Joseph (Spangenberg) and Matthew Otto⁴ arrived late this evening.

¹ Upon Bishop Spangenberg's return from Germany in 1744 he brought with him a number of plans which were to characterize the Moravian settlements for many years to come. Among them was the *choir* system (conveniently so called from the German *chor*) by which a congregation was divided into groups: married folks, single sisters, single brethren, widows, widowers, older boys, older girls, and little boys and little girls, each group having its own code of principles, liturgies and festivals. This system rose out of an endeavor to give practical solution to certain social, economic and religious needs. In the large central household at Bethlehem there was even a house for single sisters and for single brothers, and one for widows. The system could not be carried out in full detail in the small village. — It should be pointed out that when we speak of them as sisters and brothers, and brethren, it must not be inferred that they took vows; that they were nuns and monks. When Longfellow wrote his "Hymn of the Moravian Nuns" he was a lad of 18 and knew no better.

² *Losungen* were scriptural texts. In 1728 a custom of issuing a text for each day of the year was begun at Herrnhut. In 1731 a collection of such texts for use throughout the year was published in booklet form, and this has been done ever since. It appears annually in many languages and is used also in other churches and denominations. The *Kinder-Losungen* was a similar collection issued especially for the children. They are referred to as the watchwords for the day.

³ George Soelle, a German university man, later admitted to the ministry, one of a group of 23 single men who arrived with Bishop Peter Boehler on the *Irene*, September 9, 1753.

⁴ Dr. John Matthew Otto, with medical degree from Strasburg, arrived from Europe in 1750. He was the younger, but more famous brother of Dr. John Frederick Otto, first physician to settle in Bethlehem.

- February 7.—Br. Joseph, having examined with Jacob Ehrenhardt the location for the little congregational village, left again for Bethlehem. —
- February 12.—This afternoon we gave our school children a little pleasure by having a lovefeast in celebration of our birthdays on Feb. 4 and 11 (referring to the minister's birthday and that of his wife). — In the evening Br. George Klein and Golkowsky arrived, in order tomorrow to see and survey the land which Jacob Ehrenhardt and Sebastian Knauss wish to give to the congregation for the future village.
- February 20.—Only a few pupils in school on account of the rainy weather.
- February 21.—After song service our brethren and friends gather in our *Stube* (the pastor's room) and enjoyed seeing the little books with the daily texts and they purchased 25 copies for themselves and their children.
- March 1.—After school to Bethlehem. (The minister was also the teacher. He returns on March 3, visiting on the way home his parishioners, the Holders, Volcks, Gieses, Wandels, Bauers and Wessners on their farms between Bethlehem and Emmaus.)
- March 16.—This evening Jacob Wandel came and brought the news that his little boy Solomon aged four months had died, and requested burial in our God's Acre.
- March 21.—Our brethren and friends are busy putting up the new fence.
- March 22.—Fence is completed today.
- March 25.—At close of day all those who had participated in putting up the fence around the graveyard had a pleasant lovefeast and expressed their willingness to lend a hand when once a new church is begun.
- April 4.—Heinrich Knauss went as "expresser" with several letters to Bethlehem and back again in the evening. (There was no mail service in those days. Letters were frequently carried by friendly travellers. In this instance Heinrich, oldest son of Sebastian Knauss, a lad of 18, is being sent as quick carrier.)
- April 9.—This evening Br. George Klein and Br. Golkowsky came to measure the land which Jacob Ehrenhardt and Sebastian Knauss are giving in addition to the *Gemein-Dorf*. (communal village)
- April 10.—They are busy measuring the land and seven lots for development.
- April 12.—Jacob Ehrenhardt celebrated his birthday by giving a lovefeast for the new confirmants of the church.
- April 14.—Br. Philip Meurer came from Bethlehem to conduct our Easter services.
- April 16.—Easter Day. Early at 7 we gather in church and then in procession to God's Acre for our Easter Litany. Afterwards regular services at 10 o'clock, *according to the Summer Time*. (This is the only reference we have found to a different time in summer. Was it a daylight-saving effort? We do not know.)
- April 17.—Second Easter Day. Br. Meurer preaches to us about the Lord's conversation with the two disciples on the way to Emmaus. Afterwards a congregational lovefeast.

- April 18.—This is the beginning — the first lot in our village was leased today.
- April 24.—At song service this evening two of Zinzendorf's sermons were also read.
- April 30.—Our brethren plowed and sowed the oats before the *Gemeinhaus*. At noon our Br. Matthew (Bishop Hehl) and his Anna Maria arrived here from Oley on his birthday. After resting they continued to Bethlehem. In the evening came Br. Chr. Seidel with colony and wagons on the way to Wachovia.
- May 1.—After early morning service they got the wagons ready and left for North Carolina.
(The Moravian Brethren had secured a large tract of land in North Carolina which they named *die Wachau* (Wachovia), for one of Zinzendorf's estates on the Danube in Austria.)
- May 7.—This evening, among others, arrived Spangenberg, Petrus (Boehler) and his wife with carriages on their way to North Carolina. (This is one of the earliest references to the use of vehicles.)
- June 6.—Today they began to lay the foundation walls of Br. Giering's house.
- June 23.—Today Br. Giering's house was raised, the first in our little village.
- July 2.—Most of our children are sick with the measles and only a few attended school.
- July 5.—Today our hay was brought in. (This means the hay on the church property.)
- July 11.—Because of harvest time our grown-ups are too busy to come to song service. I gave the children a special hour for practicing the verses and melodies they are learning.
- August 2.—David Zeisberger¹ arrived from Bethlehem on his way to Wachovia (North Carolina).
- August 6.—Br. Matthew Otto arrived from Bethlehem; also the Christian Antons arrived by carriage. They are going to build a home in our village; in the meanwhile they will live in our house (meaning the pastor's). — Our school began again after the harvest.
- August 19.—Br. Giering on his birthday today gave the congregation and some of his friends a lovefeast.
- August 21.—Singing school was conducted by Br. Neisser.²
- September 5.—Br. David Nitschmann arrived from Lititz this evening, and Br. Pitschmann from Allemaengel. (The *Gemeinhaus* became a favored place of sojourn for those travelling to and from Bethlehem. There was no inn.)

¹ David Zeisberger, who was to become the most famous missionary to the Indians, also had a personal reason for stopping. When he returned from Germany, September 24, 1751, a fellow passenger with him was Andreas Giering, journeyman shoemaker from Wuerttemberg, who went to Maguntsche to work for Jacob Ehrenhardt and was destined to build the first house in Emmaus.

² A member of the early Moravian colony in Georgia; first schoolmaster in Bethlehem, eminent in various activities; talented in music and arrangement of scores.

- September 22.*—Our dear Heckwelders came from Bethlehem to conduct Holy Communion services tomorrow.
- September 25.*—Br. Gottlieb Pezold passed through on his way from Lititz to Bethlehem.
- October 16.*—Brother and Sister Giering moved into their newly built house today and are the first in our village.
- October 31.*—On this day of praise and thanks for the victory of our dear King our sermon was based on the words: Hear, O Lord, the prayer of those who call upon Thee for blessings upon Thy people. (This thanksgiving service was to celebrate the crowning victory of Wolfe over Montcalm, September, 1759, which virtually ended the French and Indian War.)
- November 1.*—I spoke to the children in school today about today's All Saints and tomorrow's All Souls.
- December 6.*—The children had a lovefeast in school today for Anna Maria Ehrenhardt. (The daughter of Jacob Ehrenhardt, who was 11 years of age on that day.)
- December 15.*—Christian Antons, who have lived in our house (since August 6) moved today into their newly built house in our village.
- December 16.*—Before service today I visited the Antons in their new house and sang with them several verses of blessings upon their moving in. May the dear Saviour with His bleeding wounds be ever near them in their new house.
- December 24.*—Christmas Eve. Br. Soelle came from Bethlehem to conduct the services. At 5 o'clock the children gathered for their "night watch." Each child was given a little gift and a religious verse and then joyously dismissed. After that the adults gathered for their vigils. The Nativity Evangel was read and some of the dear old Christmas songs were sung.
- December 25.*—Today, after the children's lovefeast, a lovefeast was held for the adults, at the close of which we all knelt before the dear Infant Jesus and gave Him our hearts anew.

1760

- Early in 1760 Jacob Ehrenhardt, with Sebastian Knauss, honored Father of Emmaus, died in his 44th year. For biographical sketch, see Appendix D. The following brief entries are in the Diary:
- February 7.*—Went early to Br. Ehrenhardt, who was very weak, but remained, with all his pain, mentally clear to the last hour. He died in the bosom of Jesus at 6:30 p.m.
- February 10.*—Br. Petrus (Bishop Peter Boehler) arrived early from Bethlehem to conduct the service. With him came the Brethren Gottlieb (Pezold), Horsfield, Edmonds, and Horn and of the Sisters Klein, Huss, Schueling, Peterman and Cath. Ehrenhart, whom Br. Hasse brought in the small carriage.
- Toward 10 o'clock, brethren and friends and strangers gathered in Ehrenhardt's house. At 11 o'clock the body was taken to the church where Brother Petrus (Bishop Peter Boehler) preached the sermon to an audience of 400, crowding at doors and windows, but all remained very quiet and attentive. The text of the funeral ser-

mon was from Rev. 14:13: Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. — After the sermon his body was brought to its last resting place where Br. Peter conducted the Liturgy. Then the many went home, but the Brethren held a lovefeast at which Br. Peter gave a sketch of Jacob Ehrenhardt's life. But before the lovefeast Br. Peter had assembled the family of the deceased and gave them words of comfort.

April 4.—Good Friday. Toward evening the finished tombstones were brought to God's Acre and each stone was placed upon its grave. Several verses were sung about the Lord's burial and with the words "And he rolled a great stone to the door of the sepulchre," they placed the stones upon the graves.

April 6.—Easter Sunday. Early at 7 our children, brethren and friends gathered in church, then to God's Acre where they prayed the Easter Litany and then thought upon our brethren who had fallen asleep during the past year: Jacob Ehrenhardt, Mary Eisenhart and Rosina Moz, and also our Heinrich Mueller and Anna Maria Lawatsch in Bethlehem.

April 17.—Widow Ehrenhardt and her children moved into their house near the *Gemeinhaus*. We visited them and sang for them some verses of blessings upon their entrance into a new home.

April 26.—Walked to Bethlehem and returned again in the evening.

April 29.—Br. Gottlieb and Br. David Zeisberger passed through here on their way to Litzitz.

May 26.—Whitsunday and Whitmonday many strangers attended our services.

July 14.—Because of harvest time we have closed school for several weeks.

July 15.—Elizabeth Ehrenhardt, while reaping in the harvest field, climbed the fence, fell down and suffered bodily injuries.

August 4.—We started school again with ten boys and ten girls.

(Here Br. Schweisshaupt is transferred elsewhere and Br. Daniel and Hannah Neubert return and serve the congregation for the second time, from July 30, 1760 to August 12, 1762.)

August 29.—I visited the Eisenharts and their 10 children whom they had brought together at table at noon and I was happy among them.

The above items from the minutes of the Council and from the congregational diaries have given us a glimpse into the life of the infant village. Though surveyed in December, 1758 it still remained without a name. However, in the Diary for 1761 we read:

April 1.—This evening dear and esteemed Brother and Sister Spangenberg and Brother and Sister Boehler and those who attended them arrived here. The people of the entire village assembled for the evening hour, conducted by Bishop Boehler who based his sermon on the text: The Lord taketh pleasure in His people.

April 2.—At noon today the children and the members of the Societaet¹ assembled and were addressed by Bishop Spangenberg. After this a lovefeast was held, on which occasion he announced the name of the village — it is to be called *Emmabus*.²

Bishop Spangenberg, affectionately known among the Moravian Brethren as Brother Joseph, had returned to Bethlehem in 1744 as Vicar General, or General Superintendent of all the work of the Moravian Brethren in America. He now himself came with others from Bethlehem, among them the distinguished Bishop Boehler, to give the *Gemein-Ort*, or congregational village, officially its name.

Let us turn here to a Supplement to the Bethlehem Diary of April, 1761, entitled: "Extract from the Diaries of the Pennsylvania and other town and country congregations of the months of April and May, 1761," under the sub-title: "Concerning Salisbury, now named Emmaus." (The translation is that of the late Rev. W. N. Schwarze.)

Wednesday, April 1.—Our dear Brother and Sister Spangenberg, accompanied by Brother Petrus (Bishop Boehler) and his wife, came to visit us. In the evening the people of our little village assembled in the *Gemeinhaus* and Brother Petrus delivered a deeply spiritual address on the children's text of the day and conducted a song service.

April 2.—The Brethren Joseph and Petrus viewed the building site here and all connected therewith. At noon the congregation with the Society assembled, together with the children. To begin with, Brother Joseph addressed them, and then the whole assembly joined in a lovefeast service, in connection with which notification was given that this small village and congregation should have the name *EMMAUS*.

After this Brother Petrus and his wife returned to Bethlehem, but Brother Joseph first directed blessed addresses to the children and the members of the Society, and at the close of the day he conducted a song service for the inhabitants of the little village.

April 3.—Early in the morning the communicant brethren and sisters and those who had been received³ assembled gradually, and Brother Joseph undertook the speaking⁴ with the brethren, while Sister Spangenberg conducted the same for the sisters. At noon Brother Joseph addressed all the brethren and sisters on "The character of one who is heartily a member of the Congregation," urging each member to make the "Head so full of bruises"⁵ to be his

¹ The Society for the Furtherance of the Gospel, founded by the Moravians, but open to all denominations.

² We have only twice found this unusual spelling of the word. It is plain that the diarist wished to denote that the word is trisyllabic and that the *au* in Emmaus is not a diphthong.

³ Those who had been newly admitted to membership.

⁴ The customary talk with the minister, part of the spiritual preparation for Holy Communion.

⁵ Title of an often repeated liturgy, based on Paul Gerhard's well-known hymn "O Haupt voll Blut und Wunden" (O Sacred Head Now Wounded).

heart object, that he cling to Him as the branch of the vine, and that he draw strength and life-blood from Him alone for life and prosperity. Whoever does not do so, even though he should run along for a time and enjoy all the privileges of the congregation, would, in the end, fare as did the foolish virgins.

Then followed the lovefeast service, in connection with which Brother Joseph read, with very manifest effect on all, his hymn on *Emmaus*.

The Emmaus diarist, writing in simpler fashion, concluded his entry of this event with these words:

After this Brother Joseph read the little song which he had written about the new village, which now henceforth is to be called *Emmabus*,¹ and as we listened our eyes grew dim and many a quiet tear was spilled.

The hymn² which Bishop Spangenberg had written for this occasion consists of 24 stanzas each of two riming couplets in iambic tetrameter.

Of these the sixteenth stanza reads:

Wir bauen hier ein Doerfgen her
 (Ach, wenn es doch bald fertig waer!);
 Da sollen unsere Herzen brenn'n;
 Wir soll'n's deswegen Emmaus nenn'n.²

(Now here we build a village small;
 Toward its completion we give all.
 Here, too, our hearts within shall flame—
 Emmaus, then shall be its name!)

¹ Spelling and pronunciation of the name *Emmaus* have long presented problems. It is clear from Bishop Spangenberg's use of the name in relation to the meter in the stanza quoted above that the word is trisyllabic with the accent on the first syllable. However, in the English version the translator, following the usual English pronunciation, has placed the accent on the second syllable.

It is also evident from the early records that the name is to be spelled with two *m*'s. However, a double *mm* in German script is frequently written with a dash over a single *m*. It must be pointed out that in the Moravian records, from the earliest times, some writers have neglected the dash and wrote only one *m*. With the use of only one *m* there came in later generations, further and further removed from High German script and pronunciation, also certain mal-pronunciations, which finally reduced the trisyllabic *Emmaus* to a two-syllable *Emaus*. The unusual form *Emmabus*, used by one diarist, indicates his effort to denote that the word had three syllables. But finally the name was written *Emaus*. Those speaking the Pennsylvania German dialect pronounced it "a-mouse" and those affecting the English pronounced it "e-moss." No wonder that the police officer at 8th and Hamilton Streets in Allentown, could not answer the Episcopalian stranger, who inquired: "How do I get to Em-ma-us?" Happily the citizens of the Borough took legal action in 1938 and the second *m* was once more restored to its rightful place. Today the name is written *Emmaus*, but the pronunciation — that is another matter!

² The entire hymn in Roy E. Iobst's English translation is reprinted in Appendix B.

Einlage A.)

Ex. Joseph's Lied auf d. 3. April 1761.
 bei der Jubelzeit, da der Jesu =
 Jüngern in Salisbury, einem Ort
 Emmaus hieß; von ihm dreyll. aufst. sagt.
 * * *

165.
313.

Als Jesus auferstanden war,
 reist von Jerusalem ein Paar
 der Jünger hin nach Emmaus;
 sie waren eben so zu Fuß.
 Da kam derselben Nacht ein Mann,
 und sprach ihm Worte aus:
 Es sprach er, das ist ich nicht wol erkannt
 Erab was drey wollten besagen?
 Ein? Sind ist über so sehr dort!
 Ein? Hast du denn gar nicht gehört
 von dem Christ = Historien
 die dir so sagen zum Geystlichen?
 Das meint ich denn? In die Jesuzeit,
 die uns verricht das Jüger Bewußt
 von Jesu, der mit Wort und That
 sich mächtiglich erwies sein hat:
 So daß wir künden, es wärde Jüger
 des Volkes der Herren soll besungen;
 alle

Facsimile of the first page of Bishop Spangenberg's (Brother Joseph's) hymn read on April 3, 1761, on the occasion of the naming of the village. Note that he inadvertently spells Emmaus with only one m! The first stanza reads:

Als Jesus auferstanden war/reist von Jerusalem ein Paar/
 der Jünger hin nach Emmaus; sie waren eben so zu Fuß.

(Courtesy of Moravian Archives in Bethlehem)

With Bishop Spangenberg's announcement before the assembled Salisbury congregation and the reading of his hymn we have heard for the first time that the new village is to be named for Emmaus in Palestine. In whose mind the idea was first conceived we do not know. But how fitting a name! How many times since 1742 the Bethlehem Brethren had walked the path along the South Mountain to their little mission in Maguntsche, there to carry on the work of their resurrected Lord, and how often too they must have thought of those other disciples long ago on their walk from Jerusalem to Emmaus. Perhaps it was more than coincidence that Br. Meurer had based his Easter Monday sermon in 1759 on "the Lord's conversation with the two disciples on the way to Emmaus."

April 3, 1761 is a notable day in the history of Emmaus, for on that day the Bishop proclaimed to the village and the world (*urbis et orbis*):

Emmaus, then, shall be its name.

Some Rules and Regulations

IN COLONIAL TIMES our towns and cities rose on sites that offered some material advantage: easily accessible harbors along the seacoast or on larger inland lakes; at the confluence of rivers; at frequented trading-posts; or at the intersection of much travelled highways. Emmaus could claim no such advantages. It was an inland town far from the seacoast and any navigable river; no rich ore deposits had attracted settlers there; it was near no important thoroughfare. The land of Maguntsche was fertile, but so were many other areas in eastern Pennsylvania. The site was determined solely through the munificence of two of the early settlers, Jacob Ehrenhardt and Sebastian Knauss, who offered to donate to the Moravian Brethren at Bethlehem some land of their own adjoining tracts, the exact site thereon being left to the casting of lots, or as the pious Brethren believed, to the guiding hand of Providence.

The reason for founding the village at all, fantastically unreal as it may seem in this day and age, was none other than to create a place where men and their families could live for their soul's welfare. How many other American towns and cities can claim a like origin?

In the preceding chapters we have endeavored to trace the beginnings of white settlements in Maguntsche, the arrival of the Moravian Brethren in Bethlehem, their evangelistic activities, the organization of a congregation in Maguntsche, the subsequent founding of the village, and Bishop Spangenberg's official naming of it. But all this does not fully explain the peculiar conditions under which the residents of Emmaus lived during the next three-quarters of a century.

Here it becomes necessary to consider briefly certain requirements on the part of the central authorities at Bethlehem which determined the character of the village life in Emmaus and lent to it its peculiar distinction.

It will be recalled that as early as July 15, 1742, while Count Zinzendorf was still in Pennsylvania, a council was held at Bethlehem at which the Brethren were divided into two groups: the *Pilgergemeine* or itinerant group who would carry on the evangelistic work among the German settlers and the Indians; and the *Hausgemeine*, or home group who would till the soil and exercise their trades, thus creating resources for the itinerant group, and provide sustenance and schooling for their families and their own livelihood. It had soon become evident that Bethlehem was destined to become the center of all Moravian activities in the new world. Zinzendorf's far-reaching idealistic plans needed a system for the financing of the same and a realistic executor.

Bishop Spangenberg, who had gone back to Germany after his work with the early Moravian colonists in Georgia, late in November, 1744 returned to Bethlehem as General Superintendent of all the Moravian work in America. He brought with him a comprehensive plan worked out by Zinzendorf and himself, the details of which need not engross us here.

The pilgrim congregation, the house congregation as well as the *Landgemeine*, or rural congregations, were all retained, but the plan called for an interesting social and financial set-up called the General Economy, which seemed like a semi-communitic innovation here in America, but which really had its roots in the Moravian settlements in Europe. The Brethren were united in an association for socialized labor, with Bethlehem as the central household. On the Nazareth tract six farms were to be developed, called the Patriarchal Economy, which would provide the grain and other foods for the large general household. Under this General Economy all contributed freely of their labor, their talents and ability, whether preachers of the Word, teachers, scribes and accountants; or artisans of the various crafts, masons, carpenters, millers, weavers, tanners; or tillers of the soil; or simply "hewers of wood and drawers of water unto all the the congregation"; but unlike the Gibeonites of old, they were not bondsmen, but free men working for the house of God. In all this there was never a communism of goods, but rather of labor. The financial returns of their labors went into a general treasury for the common cause. Membership was not binding. Anyone was free to withdraw at any time. Whoever joined and participated, gave his time and the work of his hands. In return the members received their living and their homes, their board and clothes, the education of their children and medical support and attention in their old age.

Under this General Economy, established out of social and economic necessity, developed the excellent school system beginning with the nursery and kindergarten, and including vocational training; the erection of separate buildings for the single brethren and the single sisters; the division of congregations into choirs, or classes according to age and sex; and other customs, some of them rooted in their European backgrounds, that sometimes marked the Moravians as a "peculiar" people among the other colonial settlers.

But this communal system, begun by Bishop Spangenberg in 1745, was very successful under the capable direction of Bishop Spangenberg and continued for the next seventeen years. Under the General Economy Bethlehem and Nazareth remained of necessity exclusive settlements, closed to all but Moravian Brethren. But not every one was fitted for working and living under the severe discipline and restrictions of those who lived in Bethlehem and Nazareth. The general plan which Spangenberg had brought with him called for another kind of *Ortsgemeine* or village community, in which Moravian Brethren would have more freedom of action and of enterprise, but who nevertheless wished to live in closer religious and social fellowship than the *Landgemeine*, or rural congregations, could afford them. The rural congregation in Warwick Township in Lancaster County was the first to be proposed for this plan. On a tract of land given to the Brethren in 1754 by George Klein a village was laid out in 1756. Count Zinzendorf made known in letters from Germany that the new village was to be named Lititz for the Barony of Lititz in

Bohemia, where the early church of the *Unitas Fratrum* had been given refuge in 1456 by the King of Bohemia. A Brethren's House and a Sisters' House were erected here between 1758 and 1761.

It was during these years that a similar village settlement or *Gemeinort*¹ was proposed for the rural congregation of Salisbury (Emmaus). As we have seen, the site for it was surveyed in December, 1758. But by that time changes were slowly taking place in the general administration of Moravian affairs, which led eventually to the abrogation of the General Economy. The same conditions of exclusiveness applied to both Lititz and Emmaus. They were closed towns in which only members of the Moravian Brotherhood could reside. In each the land on which to build and reside could only be leased from the proprietors in Bethlehem. No houses for single brethren and single sisters were ever built in Emmaus, but some overtones of the General Economy are recognizable in the early years of life in Emmaus, namely, communal care for the wants of the village pastor and his household, tilling his fields and mowing his hay, giving help in raising, or "blocking-up" the new houses for their neighbors, and participating actively in the life of the community.

Rules and regulations had now to be revised for this type of *Gemeinort*. Here the statutes in force in Herrnhut² were utilized as a guide for The Town Regulations which were adopted and signed at Lititz on August 7, 1759. These in turn, with slight and negligible changes were adopted and subscribed in Emmaus on July 7, 1761.

The reason for founding Emmaus is clearly stated in Section I:

"For-as-much as the fundamental plan and original design of building the congregation village Emmaus is principally to establish a suitable place where persons belonging to the Brethren's Church, or any particular branch thereof, living either in towns or on their plantations may have for themselves and families a *Cure Animarum*³ and preservation from dangerous and hurtful wordly connections and their consequences: which care and preservation and other spiritual assistance they are but too sensible cannot be had in their present places of abode, living either mixed with other people of different sentiments and practice, or on plantations too remote from our Churches and Congregation Houses. It necessarily follows therefore, that, strictly speaking, nobody can have leave to reside in this village but those who belong to the Brethren's Church and such who earnestly desire to live a peaceful and quiet life in all godliness and honesty, whereby they for themselves and their own hearts may have benefit; mutually build up each other; have the Word of God richly dwelling among them; train up their children for our Saviour; preserve their sons and daughters for Him; become a blessing and advantage to our Saviour."

¹ In the early records written *Gemein-Ort*, used interchangeably with *Ortsgemeine*, a church settlement or congregational village.

² Vide Levering, *op. cit.*, p. 384.

³ Concern for their souls.

The statutes for Emmaus are carefully written in both English and German, in parallel columns under the title "Preliminary Conditions or Town Regulations." This document with its 45 sections and the signatures of early residents of the village is preserved in the Archives of the Moravian Church of Emmaus¹. These statutes are for the student of social history of perennial interest. To us of today they may seem not only austere but also altogether impracticable, but they offer an interesting commentary on the social and spiritual status of the village founders.

According to these regulations every person who desired to become a resident of Emmaus had previously to agree strictly to observe the same.

It was to be recognized and admitted that the purpose of the founding of the village was to establish a place where persons belonging to the Moravian Brotherhood, could protect their souls against the dangers of wordly society; where they could live quietly and peacefully in accordance with the Word of God; and bring up their children in godliness, a blessing and an advantage to the province and an honor to the Saviour.

A second reason for founding the village was that its inhabitants might be in a position to help each other in the emergencies and trouble of war (mindful of the Indian perils under which they were living).

That these purposes might be properly brought about a committee was to be appointed consisting of the Elders and Wardens of the congregation and of each respective Choir of the congregation, to regulate all matters pertaining to the village and its inhabitants.

Each applicant minded to live here must first present to this committee an account of his temporal affairs, and if he has any debts, first to discharge such before he be granted leave to build on the leased lots.

The landlord (here meaning the Bethlehem proprietaries) will give each settler a lease and he, the tenant, must give bond of £500 sterling to perform the covenants in such lease.

Every inhabitant must not only conduct himself according to the laws of the province of Pennsylvania, but likewise must he conform to all the village regulations which now are or may still be made.

Every inhabitant shall acknowledge the authority of the Committee of Arbitrators in temporal matters and engage to enact conformably; in differences arising between neighbor and neighbor the matter is to be referred to said Committee.

Frivolous and useless conversation, as well as all intercourse between persons contrary to the principles of the choirs of the congregation must be avoided.

No inhabitant will be allowed to follow any other trade or business than the one he followed when admitted to the village, unless he obtain consent of the Committee.

No one is either to borrow or lend money without knowledge and consent of the Committee.

¹ This unique manuscript is printed in full in Appendix C.

Preliminary Conditions

Town Regulations,

Which every Person Desiring to become an Inhabitant in the new Town or Village called Emmaus, situate in the Township of Salisbury, in the County of Northampton in the Province of Pennsylvania, must previously agree strictly to observe & adhere to, to wit,

§ 1. Forasmuch as the fundamental Plan & Original Design of Building the Congregation Village Emmaus, is principally to establish a suitable Place, where Persons belonging to the Brethren's Church, or any particular Branch thereof, living either in Towns or on their Plantations, may have for themselves & Families a *Bursa Animarum* & preservation from dangerous & hurtful worldly Connections & their Consequences; which Care & Preservation & other spiritual Assistance they are but too sensible cannot be had in their present Places of Abode, living either mixt with other People of different Sentiments & Practices, or on Plantations too remote from our Churches & Congregation Houses: It necessarily follows therefore, that, strictly speaking, no Body can have leave to reside in this Village, but those who belong to the Brethren's Church & such who earnestly desire to live a peaceable & quiet life in the Godline & Unity, whereby they for themselves & their own Heirs may have Benefit, mutually build up each other; have the Word of God richly dwelling amongst them; train up their Children for our Service; preserve their Sons & Daughters for him; become a

§ 1. Weil die Grund-Plan und ursprüngliche Absicht der Erbauung des Dorfes Emmaus, hauptsächlich ist, eine geeignete Stelle zu errichten, wo die Brüder der Kirche, oder irgend eine besondere Abspaltung derselben, die in Städten oder auf ihren Plantationen wohnen, für sich und ihre Familien eine *Bursa Animarum* und Erhaltung vor gefährlichen und schädlichen weltlichen Verbindungen und deren Folgen; welche Sorg und Erhaltung und andere geistliche Unterstützung sie zu sehr wohl wissen nicht anderswo zu erhalten vermögen, weil sie sich dort entweder mit andern Leuten von andern Meinungen und Sitten, oder auf Plantationen zu weit von unseren Kirchen und Versammlungen entfernt befinden: Es folgt daher notwendig, daß niemand in diesem Dorfe zu wohnen erlaubt werden kann, als solche, die zur Brüderlichen Kirche gehören und denen es ernstlich ist, durch die Einheit und Einigkeit, wodurch sie sich selbst und ihre Heirer zu Nutzen und Erbauung werden können, das Wort Gottes reichlich unter sich zu wohnen lassen, ihre Kinder zu unserm Dienste zu erziehen, ihre Söhne und Töchter zu ihm werden lassen.

Facsimile of the first page of the Preliminary Conditions or Town Regulations. The original is in the Archives of the Emmaus Moravian Church.

No one is to give even a night's lodging in his house to any person without first acquainting the Committee, nor to undertake a journey, either far or near, without consulting the Wardens.

No one is to act in the capacity of doctor, surgeon or midwife except those duly appointed by the congregation.

For necessary expenses, such as for the nightwatch, the digging of wells and repair of pumps, provisions against fires and against eruption of savages, no one ought to withdraw his hand but contribute cheerfully.

All those who have leave to build homes here must agree that they will neither sell, let, hire out, nor even give away, their houses and lots and improvements thereon unless with written authority.

Nothing shall be taught or preached in Emmaus not conformable to the gospel of Christ. Anyone having his own peculiar notions may have them as long as he does not propagate them.

No meetings, either public or private, shall, under any circumstances, be held without lights.

No dancing, no tipping in taverns (except for necessary entertainment of strangers and travelers), no beer-tappings, no feasting at weddings, christenings or burials, etc., nor the playing of children in the streets, shall be so much as heard of among the villagers. Those so inclined cannot live in Emmaus.

Should any person, by the all-wise Providence of God, be deprived of his senses, he shall be mercifully treated and patiently borne with, etc. And if restored again no mention is to be made of his former condition.

The exclusive privilege of setting up a store, apothecary's shop and tavern is reserved for the public benefit of the villagers. No other persons shall be allowed to meddle with store or shop-keeping, nor exercise the profession of the apothecary nor conduct a public house.

Goods that are to be had in Emmaus shall not be bought elsewhere, unless under urgent necessity.

A Board of Masters shall superintend all the trades and professions in order that good work may be made and the same be sold at right prices.

Any premeditated mischief done to woods, fences, fields, fruit trees, etc. shall be looked upon as infamous, as generally also all other gross and heathenish sins: wenching, gluttony, drunkenness, cursing, lying, cheating, stealing, quarreling and fighting shall not even be heard of in Emmaus, and those guilty of the like cannot be allowed to continue to live here.

All parents and masters (with servants, maids or apprentices) shall see that their charges are at home under roof at seasonable hours. Night walks are to be prevented.

Every one is to be circumspect and careful in regard to fire and subject himself to the established rules.

The streets of the village are to be kept clean and orderly. Straw, dung and other filth is not to be thrown about but carefully placed behind the houses in the yards or gardens; also tools are not to be left lying about in public places.

Damages to wells, highways, and other things of public nature shall be repaired at the cost of the person or persons at fault.

No marriage shall be contracted or made without the approbation of the Elders and Choirs of the congregation; nor shall anyone promote or make secret matches.

The sick shall be attended and nursed only according to the regulations of the congregation.

No journeyman, apprentice servant, maid, or Negro shall be received into any family without the approbation of the committee.

It is a good and necessary thing for every one to make his last will in due time. The Committee can be consulted in this respect as occasion requires.

These, briefly paraphrased, are some of the 45 sections of the conditions and regulations to which the villagers agreed to submit. This interesting document was subscribed by Sebastian Knauss, Andreas Giering, Bernard Wuensch and Matthias Wessner on July 7, 1761, and signed by Br. Daniel Neubert, minister to the Moravian Brethren in Emmaus for the second time (July 30, 1760 to August 12, 1762). Other signatures were attached from time to time. The last was that of David Clewell¹, who attached his signature on January 10, 1831. He is no longer in full agreement, carefully lists and subscribes only to sections 4, 6, 7, 8, 9, 14, 15, 23 and 30.

For life in the young village let us turn now to the Diary for 1762.—

On January 11 the Moravian surveyor, George Golkowsky, received the sum of 15 s. for measuring 45 acres and 25 rods of land on Sebastian Knauss's tract, that part to be donated for the village; also he received £1 for surveying 57 acres and 129 rods of Jacob Ehrenhardt's land for the same purpose, and for making a draft of the same; also for surveying 16 house lots each 18 rods long and 4 rods wide, at 4 s. each; and five outlots at 5 s. each.

March 8.—Martin Schenk and John Heckewelder arrived this evening. The latter is accompanying Br. Post to Pizbourg (sic), and the former goes along as far as Lititz.

August 8.—Council considers how one could bring water to Emmaus: whether it is easier to dig a well, or to conduct water there in pipes.

September 10.—The Brethren Sebastian Knauss, Giering, Rauschenberger, Andersen, Leibert, Wuensch, and Wandel came today mutually to repair the gable end of the church. — Our aftermath was mowed today.

September 11.—Today we were busy making cider.

October 13.—Sebastian Knauss and Br. Weiser announce that they are

¹ David Clewell, b. Dec. 3, 1806, was the son of Joseph Clewell (sic), linen weaver and farmer. His mother was Elisabeth, daughter of Martin Leibert, soldier in the American Revolution, and her mother was Christine, daughter of Jacob Ehrenhardt.

willing to have single brother Michael Kraezer bound as carpenter's apprentice.

October 21.—Today we brought in our cabbage and made sauerkraut.

November 4.—This evening I read the Statutes (town rules) to the Brethern of Emmaus.

November 6.—Tonight the first snow fell.

November 9.—Work was started on digging a well for Emmaus.

November 17.—Johnny Knauss gave a lovefeast on his 14th birthday.

November 18.—Sebastian Knauss walked to Bethlehem and took letters.

November 24.—At service tonight we meditated upon the murderous attack of the Indians upon Gnadenhuetten seven years ago and the death of some of our Brethren.

November 25.—St. Catharine's Day. The lad Jacob Rauschenberger celebrated his birthday by giving a lovefeast to his schoolmates.

November 26.—My wife and I visited the Eisenharts and brought them our best wishes on their moving into their new house.

November 27.—Young Heckewelder passed through here today on his way to Bethlehem. He was returning from the Indian lands.

December 1.—Br. Rauschenberger rode to Lynn Tw. with a packet for Br. Philip (Meurer) and a letter to Br. Nathanael (Seidel). — Today we had a fire scare. Our chimney started afire; dangerous because of dry weather. Our friend Th. Kraezer saw it and came to our aid.

December 3.—Brother and Sister Weiser moved into their new house in Emmaus and had a "moving-in" lovefeast with the Brethren in the village.

December 4.—Advent Sunday communion with 24 communicants.

December 6.—Br. Nathanael and Br. Knauss inspect the lay-out of the village site. Then the Brr. David Zeisberger,¹ Arbo and Detmers arrive and accompany Br. Nathanael home. But first they visit the few residents in their new houses.

December 8.—Monday children's hour. Br. Sebastian brings a cord of fuel wood.

December 9.—Sister Wandel suffers an attack of *rote Ruhr* (bleeding dysentery).

December 17.—Water is once more returning into the well. — This afternoon Sister Ehrenhardt rode to Bethlehem. — Br. Leibert asks whether he may give a lovefeast on his birthday on Dec. 26. It was granted.

December 24.—Christmas Eve service. The children receive apples and *Pfefferkuchen* (spice cookies).

December 25.—Service at 10 a.m., after which a lovefeast was held for the children. They were told the story of the Nativity. They received rolls and coffee and a "Christ-card" with verses.

¹ David Zeisberger, the famed missionary to the Indians was a frequent visitor in Emmaus; John Arbo, warden of single men in Bethlehem, had arrived on the *Hope* (fourth of the Moravian-owned ships, weight 120 tons) in October 1761, with a Moravian colony; among them was Ferdinand Detmers, for many years warden of the Bethlehem congregation; on the same voyage was Br. Nathanael, now a Bishop.

December 26.—Second Christmas. St. Stephen's Day service at 10 a.m. On this day the accounts for the *Gemeinhaus* are closed. — Br. and Sister Leibert gave a lovefeast for the entire congregation. The Moravian Diaries were read.

From the *Memorabilia* that the new minister added to the Diary for 1762 we learn that three boys and three girls were born and baptized; that there are 18 children in the school; that there are 114 in the congregation, including the children; also that during the year 83 brethren and sisters visited and spent the night in Emmaus. Among the visiting clergy were such well-known Moravians as Bishop Spangenberg, Bishop Peter Boehler, Bishop Nathanael Seidel, and Br. Andrew Lawatsch, the latter prominent in the direction of affairs in Bethlehem.

Here follow a few of the items Br. Pitschmann enters into the Diary for 1763:

- January 1.—Service at 10 a.m. Reading of the *Memorabilia* for 1762, and afterwards an *agape* (lovefeast).
- January 3.—The children who came to school today each brought me a verse for the New Year.
- January 6.—Sister Anna Anton celebrated her 24th birthday and gave a lovefeast.
- January 10.—The children had a little lovefeast in school today. It was Christina Ehrenhardt's birthday. Cookies were served and each received two apples. — Kraezer called and expressed his desire to build in Emmaus.
- January 13.—Sister Catharina Giering rode to Bethlehem to buy some milk pots and took letters along. George Leibert and wife and Sophia Andres rode to Bethlehem and returned again toward evening. Sister Giering brought us the reports and the Bethlehem Diary for 1762.
- January 15.—Brr. Ludwig Andres and Andrew and Joseph Ehrenhardt hauled wood today.
- January 16.—So much snow; hardly anyone could come to the evening service.
- January 19.—Memorial Day of the first mission in Greenland in 1733. Brr. Marschall and Eberhard arrived from Lititz, to our joy, and brought a letter and a packet of reading matter.
- January 20.—Br. Marschall¹ looked over the site of the village. He read the town regulations to Br. Weiser (who understands English better than German), after which Br. Weiser added his signature.
- January 21.—Knausses and my wife drive by sleigh to Bethlehem.
- January 24.—Sister Anna Anton rode to Bethlehem today and took letters.
- January 25.—Sister Anna returns and brings us a letter from Br. Nathanael, in which he gives permission to confirm Sister Wesner.
- January 26.—Br. Langgaard arrived today after losing his way last night. Old Br. Loescher was his driver. They found shelter at Blumen-

¹ Rev. Frederick William von Marschall, later to take over the Moravian work at Salem, North Carolina.

- stadt's place. — Jacob Knauss, aged seven, and Elizabeth, aged ten, gave a birthday lovefeast.
- January 27.*—Br. Eberhard rode to Lititz and took a letter along to Br. Matthaeus (Bishop Hehl).
- February 11.*—Br. Giese purchased Anton's house for £15. Antons had moved away from village.
- February 24.*—Br. Nils Mos brought the Haberlands back from Oley by wagon and three horses — stayed overnight.
- February 27.*—Burial of Sister Eisenhard. She was conveyed to the church by sleigh.
- March 14.*—Br. Rauschenberger rode to Bethlehem to discuss with the Brethren his plans for building in Emmaus.
- March 15.*—Br. Weiser went to Tulpehocken to speak with his sons there. He is thinking of selling his place there. Br. Carl Volck has offered him £1400 in cash.
- March 30.*—Br. Weiser today rode again to his sons about his "Plantage".
- April 3.*—Easter Day — held the Easter Liturgy in God's Acre.
- April 5.*—Started school again.
- April 21.*—Br. Rauschenberger reared the logs for his stable today and had the help of the brethren.
- April 23.*—My wife celebrated her 45th birthday today. After song service this evening we had a small lovefeast.
- April 27.*—Rauschenbergers moved to Emmaus, into Giese's house, which had been Antons'. — After school my wife and I visited several families among our brethern and found them hale in body and happy in spirit.
- April 30.*—The Rauschenbergers held a lovefeast today, with young people and children included, on the occasion of their moving to Emmaus.
- May 12.*—Ascension Day. I read to the congregation from David Nitschmann's Diary, about his departure from Bohemia with four other brethren in 1724.
- June 6.*—The minister and his wife, together with Seb. Knauss, rode to Philadelphia to attend Synod, June 8-12.
- June 14.*—We came home well and happy.
- June 20.*—I am mindful today of a special day of Grace, when on June 20, 1744 I became a member of the Brethren Church in Stettin, and June 20, 1762 ordained in Bethlehem as *Diaconus*. — Planted cabbage today.
- June 21.*—The Weisers and Br. Sebastian Knauss went to Easton. They had business at court.
- June 29.*—This forenoon some Indians arrived from Nain¹, who had been in this region selling baskets. They tarried here for a short time. Among them was sister Bathsebah and her sister, and Amos and his wife, and several young Indians.
- July 11.*—I and my wife visited Seb. Knauss and his reapers and brought them a basket of cherries, that they might refresh themselves a little.

¹ A village founded in Hanover Tw., Lehigh Co., (1757) for the Christian Indians after the massacre of Gnadenhuetten.

- July 14.*—Br. David Zeisberger, jun. who had accompanied Br. Friedrich¹ on his journey to Manakiesie, visited us and remained several hours. We had an agreeable conversation.
- July 25.*—Harvesting is past and school started again today. On this day of St. James I read the children the Gospel and Epistle of the day.
- July 26.*—Today the sisters pulled out the flax.
- July 30.*—Congregational Day with lovefeast and reading of the record of the founding of this congregation (1747).
- August 8.*—Today we heard rumours there was to be a holiday tomorrow, but could not learn the reason; one of the brethren inquired around in the neighborhood but could learn nothing definite; a girl said she heard it in Bethlehem. On these reports I informed the school children tomorrow was a holiday and they were to tell it at home. But in the meanwhile I learned the purpose, but expected to announce it at song service this evening, but a heavy storm arose and no one came but Br. Giering.
- August 9.*—A festival of Thanksgiving because of peace between our King George III and the kings of France and Spain.² Services again this afternoon and evening.
- August 18.*—David Pitschmann came from Bethlehem and conducted our song service this evening.
- August 24.*—There are three dogs roaming around our neighborhood. Last night they attacked the Brethren's sheep and bit nine of them to death.
- September 2.*—Brethren Wuensch and Wandel mowed our aftermath today.
- September 4.*—A brother committed an offense and has apologized.
- October 11.*—Br. Sebastian rode to Bethlehem and announced the arrival of the Wagners. — Because there is fear of Indians in this vicinity just now a sentry was ordered.

Since the Indian atrocities committed in the year 1754-1758 in upper Northampton County there was quiet among the settlers, but in the fall of 1763 people in the villages and rural settlements were once more roused out of their peaceful pursuits by fresh Indian troubles. On the night of October 7, 1763, a small number of savages, seeking to avenge the cruel treatment some Christian Indians had received at the hands of the provincial military, attacked Captain Wetterhold and his men while they were in nightquarters in John Stenton's tavern in East Allen Township (near

¹ David Zeisberger, just 20, at the threshold of his long missionary career among the Indians, had accompanied Friedrich Post on his journey to Ohio.

² The French and Indian War (1754-60), partly coincident with the Seven Years War (1756-63), had at last come to an end. England made peace with France by the Treaty of Paris, signed February 10, 1763.

Howertown). The Captain was mortally wounded and several of his men together with Stenton and a servant were slain. Roving bands of Indians continued to invade the peaceful farming territory along the Lehigh and nearby countryside. Then came the news of the atrocious massacre in the Wyoming Valley on October 15. Panic spread throughout the area. Refugees from the Saucon Valley, from Allen, Lehigh and Whitehall Townships hurried to Bethlehem and to the little village of Allen(s)town, founded only the year before. It was during these troubled days that the following letter was sent to Emmaus. We translate from the German:

To the dear Brethren Anton Wagner, Sebastian Knauss, etc. in Emmaus:

Brother Philip¹ inquires of us what they are to do if more Indian massacres should occur in neighborhood and they would be forced to flee; where to, was the question; they would like best, as once before, to come to Bethlehem. But under our present circumstances it is difficult, and yet we would like to see them find refuge, as far as possible, among our Brethren. And so it occurred to me whether Emmaus, among its Brethren there, were not a place where they could find refuge and where they could also enjoy the benefits of the congregation.

And so I have wished to make of you this heart-felt request that you take up this matter with Brother Philip and give him the plans you are able to make.

I hear that they will only flee under the greatest emergency, but do look upon this as a duty to extend to the little congregation in distress.

With cordial greetings
your faithful brother
Nathanael²

Bethlehem, November 15, 1763

But no further measures were necessary. The savages did not venture that far south and away from their mountain retreats. The whites, inflamed by their attacks, had threatened to destroy the village of Nain. It had become necessary to remove the Moravian Indians from there to Philadelphia under guard. In 1765 the government had them conducted to Wyalusing and later to Ohio. With their departure on April 3, 1765, Moravian missions among the Indians in the Lehigh Valley came to an end. All other Indians living in the Forks of the Delaware and adjacent areas migrated northward and westward. About 1772 all Indians, including Christian Indians, left Pennsylvania, moved westward and settled on the Muskingum River in Ohio.

In the preceding pages the reader has caught a glimpse of life in Emmaus during its first years two centuries ago.

¹ Br. Philip Meurer had come to Bethlehem with the First Sea Congregation in 1742 and was one of the ten chosen "fishers of men." At this time he and his wife were in charge of school and congregation in Allemaengel (Lynn), where the Brethren had established a mission in 1742.

² Bishop Nathanael Seidel.

What Manner of Men?

WHAT MANNER OF MEN were they who had left their native land, crossed the sea with their meager possessions and established themselves finally in the land then known as Maguntsche? Most of them, like hundreds of others, had arrived in the port of Philadelphia in the 30's and the 40's, when earlier immigrants had already taken possession of the desirable farmlands within a radius of 50 miles of Philadelphia. They had not come as a united religious group such as the Mennonites, the Dunkards and the Schwenkfelders, nor can it be said that they left because of political or religious persecutions. They had left their native villages in the Rhenish Palatinate, in Switzerland, in Wuerttemberg, Alsace and other German principalities to seek a better life for themselves and their families. Most of them were of peasant stock who in their native land had been tillers of the soil or artisans, or both. In those early days means of transportation were slow and difficult and well organized mail service was lacking. Space and time soon severed them from kin and friends, to whom America was beyond known horizons. Even today one can find in the church records of villages in the Palatinate and in Wuerttemberg, the pastor's faint entry after the name of some former member of his flock, "Ausgewandert nach der Insel Pennsylvanien" (Emigrated to the island of Pennsylvania), so nebulous was his knowledge of that remote land. At long intervals some one in the homeland would receive a letter describing life on their farms in Pennsylvania, but few such have come down to us. However remote, however small, those farms were dear to them. They had never owned land before. They wrote proudly of their "Plantagen," plantations, as they called them. Some of them had come as redemptioners and had first to render service to some master who had paid their ocean passage on arrival in Philadelphia. In those first years they had little time for thought, with clearing their land and building more permanent homes, but as their families grew they became more and more concerned about their spiritual welfare. Where would their children learn to know the Christian way of life and where would they learn to read and write?

With few exceptions these early settlers had had little schooling, but they were not illiterate. They had been nurtured in the established state churches of their fatherland and amid the folk culture of centuries. Those from Wuerttemberg were mostly of Lutheran families; those from the

Palatinate were usually reared in the Reformed faith. But whether they came from Switzerland, from Wuerttemberg, or one of the German principalities, even those who were of Huguenot extraction, all spoke German, however colored by their own particular dialect. Some of them had brought with them their ponderous Luther Bibles, bound in brass and pigskin, their Heidelberg or Augsburg catechisms and their favored devotional books by Arndt and Zollikoffer.

Here in Maguntsche they had, at long intervals, received some religious care from some itinerant preacher or layman who came to read sermons or preach to them in their homes or barns or under the trees. Some of these itinerants were sincere in their labors, others were little more than charlatans. Children grew up without the rites of baptism, couples went a long way to get married and sometimes there was no one to read the last rites for the dead. But at last these problems had been settled. With the arrival of the Brethren, the establishment of a school in 1746, the organization of a Moravian congregation, and the eventual laying-out of Emmaus, their lives entered upon an even course.

We should indeed have little information about the early settlers and the founders of our borough were it not for the faithful accounts entered into the Moravian Church records. All Moravian ministers, wherever they were, even in the remotest mission fields, were required to keep Diaries. In German script, some beautifully written, some barely legible; some radiating the human interests of the diarist; others weighed down heavily with prosaic accounts of the church services, they are nevertheless of inestimable value for us of today.

The material in the following pages we have drawn either directly from the two folio volumes of the church records, or from the many years of Diaries and *Memorabilia* preserved in the Moravian Archives in Emmaus. The diarist not only gives valuable biographical data but often reflects upon the character or spiritual status of the members of his flock. The narrative is often steeped in the sentimentality and the phrasing of eighteenth century Pietism. But this too is a part of the age and needs to be historically evaluated. In our translations we have endeavored to retain a similar atmosphere.

Of the 43 persons who were the charter members of the Congregation of the Moravian Brethren organized July 30, 1747, and which formed the nucleus for the future village to be known as Emmaus we are able to give information about the following. However, some are missing, for reasons which Brother Neubert, the then minister and diarist quaintly states as follows in his introductory remarks in Church Book I:¹

"It happens in nature that a man plants a little tree in his garden. It has many little branches and grows well at first. But in the course of time a little branch is broken off here and there and no longer to be found on the tree; or, a branch is cut off and

¹ *Kirchen-Buch des Gemeinleins in Salisbury*. I. pp. 8, 9.

grafted upon another tree where it grows and thrives and bears good fruit; and still other branches remain on their own tree. So it was with our little congregation; for, of the above mentioned members¹ some simply fell away; some moved away from here and still cherish the teachings about the wounds and the sufferings of Jesus, and it goes well with them. Some still dwell here and constitute our little congregation whose names and *personalia* are written in this book."²

Jacob Ehrenhardt (also *Ehrnhardt*), was born in Märstadt near Worms on Maundy Thursday, 1716 and baptized in nearby Dalsheim. He was the son of Johannes Ehrnhardt and his wife Anna Margaretha *née* Funck. Though born in the Rhenish Palatinate, where most of the Protestant inhabitants were of the Reformed faith, he was reared a Lutheran. He came to Pennsylvania in 1739. On Holy Trinity, 1740 he married Barbara Andreas. Soon thereafter he settled on a tract of land in Maguntsche, where he farmed and carried on his trade as a blacksmith. It was he who donated land on which he and his neighbors erected the log church in 1742 and laid out the little graveyard. It was in his log house, located on or near the site of the old stone house on South Keystone Ave., just across the Reading Railroad, that Count Zinzendorf preached to a group of German settlers, an event which remained for him a blessed memory all his days. He and his wife became members of the Moravian Brotherhood in Bethlehem before the organization of the Maguntsche congregation, which he served as warden to his death. He became ill on January 30, 1760 (*Kopfweb und Seitenstossen*—presumably pneumonia) and died on the evening of February 7, in his 44th year. He was buried in God's Acre on February 10. There was a concourse "from nine miles around" and Brother Petrus himself (the eminent Bishop Peter Boehler) conducted the burial liturgy. One of the founders of Emmaus he actually never lived within its precincts. He witnessed the raising of the first house, but died before Bishop Spangenberg gave the village its name.³

(*Maria*) *Barbara Andreas* (also *Andress*), wife of Jacob Ehrenhardt, was born in Boehn near Mannheim in the Palatinate on March 8, 1722, and baptized there soon after her birth. Her parents were Rudolph Andreas and Anna Catharina, *née* Braun. She was reared in the Reformed faith. She came to Pennsylvania with her father in the fall of 1731. He settled on land west of Emmaus by grant of warrant in 1736, although he probably lived there at an earlier time. After her marriage to Jacob Ehrenhardt she frequently went with him to attend the services of the Brethren in Bethlehem and were both received into their congregation. Upon organization of the Maguntsche congregation in 1747 they both became warden and steward of the same and took a prominent part in

¹ See Chapter "A Harvest Is Gathered."

² See *Kirchenbuch*, under sub-title: *Familien-Buch oder Register für das Gemeinlein in Salzburg Township Anno 1754*.

³ For additional biographical data see Appendix D, *Personalia*.

the life of the community. She bore her husband ten children, two of them preceded him in death and the last was born posthumously. The surviving two sons and six daughters became wards of the congregation in Emmaus. Johannes, born October 18, 1750 and baptized by Br. Brandmüller, vanished from the records. Jacob, jun., born September 19, 1760, learned the shoemaker's trade in Emmaus and became a member of the Brotherhood there in 1782. He lived for a time in Whitehall and there married Susanna, the daughter of Nicolaus Saeger and his wife Maria Barbara, *née* West. They had four daughters. Jacob Ehrenhardt, jun., died September 12, 1825, and with him the male line disappeared from the scene. Barbara, Jacob Ehrenhardt's widow, died September 8, 1777. Her house sheltered sick and wounded soldiers during the American Revolution when Emmaus served for a time as hospital quarters.

Sebastian Heinrich Knauss was born in the village of Tittelsheim (in early record spelled with one *t*) in Wetteravia (die Wetterau)¹ on October 6, 1714 and baptized on the next day. His father Ludwig Knauss was a farmer; his mother was Anna Margaretha, *née* Goerlach. They were of the Reformed faith. In 1723 the family came to Pennsylvania and settled in Whitmarsh Township, Montgomery County. Here the father was deacon of the Reformed congregation during the ministry of the Rev. John Philip Boehm. The son Sebastian, as a young man, served his apprenticeship in the home of the prominent Reformed Elder Henry Antes, farmer and wheelwright in Falkner's Swamp, Montgomery County. In 1741 he married Anna Catharina Transeau. Their marriage was blessed with fourteen children. We do not know just when he settled in Maguntsche, but very clearly before 1742, when he and his wife repeatedly visited the Brethren in Bethlehem and "from that time on the work of the Holy Ghost went on within his breast." They became devoted members there, even before the Maguntsche congregation was constituted, which they then served as warden and stewardess. Through his thrift and industry as wheelwright and farmer he acquired several tracts of land, a total of 401½ acres,² of which he donated 45 acres and 25 perches toward the site of the future Emmaus.³ Where he lived at the time of his death is not clear. We know that in 1761 he was the lessee of Lots 31 and 32. On Lot 32 a stone house was built in 1763, later known as the Everett house and still later the Walter house at the northwest corner of Main St. and Keystone Ave. He was short of stature, good-natured and very talkative. The children of the boarding-school liked to go to his house (because he fed them honey bread). Sebastian Knauss⁴ died on March 16, 1777.

¹ It is an interesting coincidence that he was born in Wetteravia in Upper Hesse where Zinzendorf, after he was banished from Saxony, in 1736 established the Moravian missions of Herrnhag and Marienborn.

² See *History and Genealogy of the Knauss Family in America*. Published by the Knauss Family Assoc., Emaus, Pa., 1915. p. 36 f.

³ See the chapter "A Village is Born."

⁴ For additional biographical data see Appendix D, *Personalia*.

Anna Catharina, the wife of Sebastian Knauss, was the daughter of Abraham and Elisabet, *née* Münster, Transeau (also Transue, Transu). She was born in Mutterstadt in the Palatinate March 6, 1722 and baptized on March 8 in the Reformed faith. She came to Pennsylvania with her parents in 1730, and settled in Maguntsche Township. After her marriage with Sebastian Knauss in 1741 they became together charter members of the Moravian congregation. She died June 26, 1799, survived by twelve of her fourteen children, all Moravians, leaving "so fas as we have ascertained," 91 grandchildren and 36 great-grand-children.

Johannes Heinrich Knauss, older brother of Sebastian, was also born in Tittelsheim, June 15, 1712 and baptized in the Reformed faith. He came with his parents and brother to Pennsylvania in 1723. In December, 1737 he married Maria Catharina Roeder. Like his brother, he settled in Maguntsche. He and his wife were among the 34 organized into the Moravian congregation on July 30, 1747. He was a weaver by trade and small farmer.

The *Kirchenbuch* I, p. 27 contains these reflections about him:

"Up to the year 1744 he lived in the world without God. Envious and irritated by the fact that his wife now began to seek peace for her own soul, he took all her books from her and sought to divert her in all sorts of ways, in order to dispel her melancholy. But in 1744 while reading a book in his own house he was so stricken and wounded by an arrow of the crucified God, that these wounds could never again be healed save through the blood of the Son of God. The Brethren in Bethlehem whom he visited encouraged him to beg the Saviour to be healed. The Lord heard his prayers and poured of His Blood into his heart and washed it clean of all sins, and he was happy when he was counted one of the Lord's people and received into the congregation at Salzburg (*sic*)."

Johannes Knauss died on June 16, 1761, aged only 49 years.

Maria Catharina, wife of Johannes Knauss, was born in Mutterstadt near Mannheim in the Palatinate on March 24, 1720 and in the same week baptized by the Reformed pastor of the village. At the age of four, in 1724, she came to Pennsylvania with her parents Johann Adam and Catharina Roeder. She and her husband were among those first 34 members of the congregation out of which grew the future village of Emmaus. Many years before her death the diarist wrote the following on page 29 of the Church Book I (Did her eyes ever read that page?):

"From her youth up she was of a merry, light-hearted temperament, but since her marriage in 1737 her nature began to seem to her as unbecoming and even sinful for a housewife and mother. She began to read the Bible and other books and became increasingly conscious of her depraved nature. But the Lord of souls, through His Holy Spirit gradually prepared her heart. Satan grumbled and placed obstacles in her way. But the Lord forsook her not and continued His work. In 1744, to her great consolation He also now laid His hand upon her husband and brought him to a recognition of his sinful soul. Henceforth with one accord they were

impelled to go to Bethlehem. It was New Year, right after Brother Joseph had once more returned to Bethlehem."¹

She bore her husband four sons, of whom only Michael (b. July 26, 1743) survived his childhood.

The year after her husband's death she married Christoph Weiser, who died in 1768. She survived her second husband 18 years. For the last 35 years of her life she served Emmaus as the official midwife. She died February 19, 1786.

Friedrich Rauschenberger's was the first name Br. Neubert entered under the Family Register when he began the Church Book I. It is a name that figures prominently in the early years of Emmaus. Friedrich Rauschenberger was born in Wiedermus, in the district of Marienborn, May 14, 1715, but reared in Wuerttemberg and baptized there in his third year as a Lutheran. He came to Pennsylvania September 18, 1732. On April 3, 1736 he married Maria Barbara Goetschi in Worcester Tw., Montgomery County. The Rev. John Philip Boehm performed the ceremony. Rauschenberger was a miller by trade and came early to the Maguntsche area. (For his conversion on Cedar Creek, see the chapter "A Harvest is Gathered".) He and his wife were among the original 34 members of the Maguntsche congregation. He died September 7, 1784, in the seventieth year of his life, and was buried in God's Acre amid a large gathering. The aged Br. Anton Wagner, first minister of the congregation in 1747, conducted the burial liturgy.

Maria Barbara Rauschenberger was born in Berneck in Winthal in Switzerland on February 2, 1715. She was the daughter of the Reformed clergyman Mauritz Goetschi (Also Goetschius) and his wife Esther, *née* Werndti. The father had been sent by the Church of Holland to minister to the Reformed German settlers in Pennsylvania. He embarked with wife and eight children, became ill en route and died soon after he was brought ashore in Philadelphia in May, 1735. His son John Henry, a lad of 17, who had been a student for the ministry in Zurich now took up his father's work and became the popular "boy preacher" of colonial times. He was also active in the Maguntsche area.

Maria Barbara bore her husband four sons and 6 daughters. She died October 16, 1780 and was buried in God's Acre.

Samuel Eberhard Kopp was born January 8, 1700 in Sindelfingen in Wuerttemberg, not far from Stuttgart, and baptized a Lutheran. His parents were Johann Henrich and Eva Rosina, *née* Mayer, Kopp. In the last days of May 1725 he married the widow Anna Catharina Harlacher and came with her to America in 1738 and settled first in Skippack. He was a potter by trade.

Under his name and the bare facts of his life the minister wrote somewhat as follows:

¹ Late in 1744 Bishop Spangenberg had returned from Germany where he and Zinzendorf had drawn up the new plans for the General Economy and the founding of *Ortsgemeine* (Lititz, Emmaus).

"That God touches the heart of the sinner even in the midst of his sinful ways, while cursing, drinking and gambling, is shown in the life of Samuel Kopp, when it suddenly occurred to him: What a godless man I really am! How unconcerned about Heaven or hell! The thought haunted him, but he continued to play at the card table until two o'clock in the night, when he finally threw his cards aside and resolved not ever to play again. He went home, determined to turn to God. Externally he lived a pious life, but his heart remained restless and uncleansed. And so he came to Pennsylvania in the hopes that here he would find quiet and rest for his soul and thus improve his life. But the Lord took him in hand and brought him Grace through the passion and death of Jesus. He sought the Brethren in Bethlehem and at last in 1742 he was deemed worthy to become one of them and partake of the Holy Communion."

He and his wife were in that little group of nine admitted to the Moravian Brotherhood before the organization of the congregation in Maguntsche (Emmaus). He died in Salzburg (*sic*) March 2, 1757.

Anna Catharina Kopp was born in Buschweiler in Lower Alsace near Strassburg February 23, 1693 and reared in the Lutheran faith. Her parents were Hans Berthold Schiff and his wife Catharina, *née* Klein. On February 26, 1710 she married her first husband Conrad Harlacher, who died in 1722. In May, 1725 she married Samuel Eberhard Kopp, whom she bore three children. She died February 22, 1756. Neither lived to see the village laid out. Both are buried in the little God's Acre, she in grave No. 20 and he in No. 23.

George Hartmann was born in Bischofsheim in the Palatinate on April 13, 1723, and baptized in the Lutheran faith. He was the son of Friederich and Rosina Hartmann. He came to Pennsylvania with his father in 1730. On September 28, 1743 he married Maria Christina Spaus. He was by occupation a farmer.

The following is recorded under his name in the Church Book I: "His father was an enlightened man who loved the teachings of the Gospels and the Brethren. He desired that his children might learn and be converted to the Saviour who died for them. But because they showed no interest he made them go with him whenever he went to hear sermons. At last his son George saw the light and was stirred and began to be interested in the teachings of the crucified Jesus. He became attached to the Brethren and especially to Br. Pyrlaeus who influenced him greatly and got him interested in the people in Salisbury."

He and his wife were among the original 34 members of the Salisbury congregation. They had one child Rosina, baptized by Bishop Cammerhoff, and with Benigna Watteville, daughter of Count Zinzendorf, as one of the god-parents.

Maria Christina Hartmann was born in Kellebach in Baden in March, 1716. She was reared in the Reformed faith. Her parents were Philip Spaus and Lisa Margaretha, *née* Franz. She came to Pennsylvania in 1740. In 1741 she came under the influence of Johanna Sophia Molther, by birth a Baroness von Seidewitz, who had come to Bethlehem in 1740, one of the first women to work among the settlers. She had preceded her husband, Philip Henry Molther, later bishop.

George and Maria Christina Hartmann apparently removed early from Emmaus. There is no record of their demise nor burial.

Conrad Wetzel was born in the principality of Waldeck in 1697. He was baptized and reared a Lutheran. Little is known of his life, but that he came to Pennsylvania in 1720 and there tilled the soil. In April 1729 he married Catharina Bayer. From the Church Book I we learn this:

"Even before the Brethren came to Bethlehem he was often concerned about his sins and worried about them. He began to seek diligently how to better himself and rid himself of sin, but always he sank deeper and became worse until he heard the Brethren, especially in 1741 and 1742. Then the source of his sins and his anxiety became clear. He surrendered to the Grace of the Lamb whose blood washed him whole and he became one of those admitted to the Bethlehem Brotherhood before the Maguntsche congregation was organized."

Conrad Wetzel "went to his eternal home" April 5, 1753 and is buried in God's Acre in Emmaus.

Catharina Wetzel was the daughter of Adam and Maria Bayer. She was born in Oppa near Mannheim in the Palatinate in 1709 and reared in the Reformed faith. She came to Pennsylvania with her parents in 1718. "After her marriage in 1729 she accompanied her husband in his search for the Saviour, but remained unsettled and confused a long time until she heard Christian Heinrich Rauch in Hopfener's house preach a sermon on the text: 'Blessed are they who do not see and yet believe.' From that time on she walked an even road." She was among the 34 original members of the Maguntsche congregation. She bore her husband three sons and five daughters. She died December 10, 1767 and is buried in God's Acre.

Rosina Moz was born in Kalkendorf in Alsace on February 8, 1703, the daughter of Dewald Klein and Anna Maria, *née* Marzolf. She was married to George Moz November 19, 1728 and with him came to Pennsylvania in 1729. He received a warrant for 70 acres in Upper Macungie February 15, 1734. Her husband died early (probably 1743) leaving her with 11 children. She was one of the 34 charter members of the Maguntsche congregations. The Church chronicle relates:

"In those years when the fishermen of souls were sent forth from Bethlehem, she too became enmeshed in their net, and especially in the year 1743, when she heard Leonhard Schnell preach. From then on she sought to find the Lamb and finding Him she also found her happiness."

She died February 27, 1760 and is buried in God's Acre.

Johannes Koehler, born in Brettach in Wuerttemberg May 6, 1708, was the son of Ludwig Koehler and his wife Catharina, *née* Eberle. In February, 1732 he married Eva Maria Steiner and arrived with his wife in Philadelphia October 11, 1737, as the chronicler relates "to his eternal happiness and blessing":

"Suffering with spiritual pangs which he could not explain, he soon upon his arrival in Philadelphia and while still on the ship was greeted by a friend who acquainted him with Brother Joseph (Bishop Spangenberg) from whom he first heard the Gospel with such conviction that it clung to him. In the end he surrendered to the Lamb and received absolution and Grace in the Faith. He was admitted to the congregation of His people July 30, 1747."

At first in Germantown, they later came to Maguntsche and were among the earlier worshippers in the log church built in 1742. He and his wife were among the first members of the congregation. Date of death is not recorded.

Eva Maria Koehler, born September 23, 1708 in Gregau in Wuerttemberg, was the daughter of Balthasar and Elisabetha Steiner. She was married to Johannes Koehler in her village of Dreslingen in February, 1732. She bore her husband 10 children. She and her husband were received into the Moravian Brotherhood with the 34 in 1747.

Johann Philip Kratzer was born May 2, 1709 at Hausen on the Lauchert in Wuerttemberg. He was reared in the Lutheran faith. From his father he learned the carpenter's trade. On June 2, 1731 he married Maria Barbara Woerhler and came with her to Pennsylvania in 1737. They settled in Maguntsche where they became neighbors to Sebastian Knauss and Jacob Ehrenhardt, whose farms adjoined his: He owned two tracts, one northwest of the village as laid out in 1758 and the other south of it, both now a part of present-day Emmaus. In the 1740's he learned to know the Brethren and was among the nine who were admitted to the Brotherhood in Bethlehem before the Moravian congregation was organized in Maguntsche. According to the obituary in the Church Book he later got into unfortunate circumstances but "the Good Shepherd sought to lead him back to His Wounds again." He died April 30, 1788, aged 79 years less two days, and was buried in God's Acre.

Maria Barbara, née Woerhler, the wife of Philip Kratzer, was born in October, 1700, and baptized and confirmed in the Lutheran faith. She came to Pennsylvania with her husband in 1737. In the 1740's she heard the Brethren preach the Gospel and learned to know them. She was one of the 34 charter members of the Maguntsche (Salisbury) church.

Christopher Weiser was born February 24, 1699 in Gross-Aspach in Wuerttemberg, baptized and reared a Lutheran. In 1709 John Conrad Weiser, a widower, left Gross-Aspach with his eight children and joined a large group of Palatines bound for New York province, where they were to labor for the British crown. They settled on the Schoharie Creek, west of Albany. After years of hardship and misunderstanding two small groups left New York, came down the Susquehanna and settled in Tulpe-

hocken. The first group came in 1723, the second in 1729. Among the latter were the Weisers. An older son, Conrad (b. Nov. 2, 1696), who had spent a part of his youth among the Mohawks, settled in Womelsdorf and won fame as soldier, diplomat, judge, interpreter and Indian agent who negotiated every Treaty from 1732 to the close of the French and Indian War.¹ Christopher, his younger brother, together with another brother, George Frederick, on first arriving in New York were indentured to help pay for the ocean passage of the Weiser family. In 1724, while still in New York, he married his first wife Elisabeth (maiden name unknown), who bore him ten children. She died about 1760. For a time they had lived in the Jerseys, but later came to Tulpehocken where they learned to know the Moravian Brethren. They were received into the Moravian congregation in Heidelberg in 1746. After the death of his wife Elisabeth, he married (July 29, 1762) Maria Catharina, *née* Roeder, the widow of Johann Knauss, brother of Sebastian, and having sold his "Plantage" in Tulpehocken, settled in Emmaus. On his last birthday, Feb. 24, 1768 he gave a lovefeast for the entire Emmaus congregation. In the afternoon of June 16, 1768 he went into his meadow where he stayed "overlong" and was found there, having suffered an attack of his illness. He was brought home, where Br. Lindenmeyer and Br. Ettwein visited him, but he was already bereft of his senses. They sent to Bethlehem for Dr. Otto and an "express" was sent to his sons in Tulpehocken. He died in the evening and was buried in God's Acre. His niece Anna Maria, the third child of his brother Conrad Weiser, married Heinrich Melchior Muhlenberg, and became the mother of Peter Muhlenberg, Major General of Revolutionary fame, later a member of the first U. S. Congress; of Frederick Augustus Muhlenberg, also a member of the first U. S. Congress and first speaker of the Lower House; and of Gotthilf Henry Ernest Muhlenberg, America's most distinguished botanist of the day and member of many learned societies in Germany and Sweden. But for Christoph Weiser, the humble Moravian Brother, this was but distant glory.

Andreas Giering was born in Boll in the district of Allpirschach in Wuerttemberg on August 19, 1729 and baptized in the Lutheran faith. He learned the shoemaker's trade. While still in Germany he made the acquaintance of several Brethren which led to his journey to the Moravian settlement in Herrnhag in Wetteravia. He resolved to accompany several of his Moravian friends to Pennsylvania. On arriving in 1751 he lived for some time in the house of the single Brethren in Bethlehem, but upon their recommendation settled in Salisbury (Emmaus) where he followed his trade. Here he married Maria Catharina Knauss on March 4, 1754 and the following year was with her received into the Moravian Congregation. He died on March 20, 1803. After the names of the two founders, Jacob Ehrenhardt and Sebastian Knauss, no name is mentioned more frequently in the early annals of Emmaus. It was Andreas Giering who built and occupied the first house in the little village. In his latter days he wrote an autobiographical sketch, for which see Appendix D, *Personalia*.

¹ Cf. A. D. Graeff, *Conrad Weiser, Pennsylvania Peacemaker*. Pennsylvania German Folklore Society, Vol. VIII (1943).

Maria Catharina, the wife of Andreas Giering, was born February 16, 1734 in Whitemarsh Tw., near Germantown and baptized by the Reformed minister, John Philip Boehm. She was the daughter of Ludwig and Anna Margaretha Knauss and therefore the sister of Sebastian Knauss. Unlike her older brother she was born after her parents came to Pennsylvania. When in her seventh year she came to live with her brother Johannes in Maguntsche and there learned to know the Moravian Brethren. In the Church Book she is quoted as follows:

"But in my thirteenth year my mother took me home by force, for fear I would be seduced by them. I implored the Lord to help me back to my brother and the following year I quietly stole away and was received by my brother again and remained there to my nineteenth year. Now and then I visited the Brethren in Bethlehem and finally upon my petitions I received permission to live in the single sisters' house. But because I did not yet know my Saviour well enough, nor myself, my sojourn there was short and I believed it better to return to Maguntsche."

Some months later, March 4, 1754 she married Andreas Giering and in 1755 both were received into the Moravian congregation. She bore her husband 13 children. She died October 3, 1804.

Of such were the men and women who settled in Maguntsche and laid the foundations of Emmaus two centuries ago.

Let not Ambition mock their useful toil,
 Their homely joys, and destiny obscure;
 Nor Grandeur hear with a disdainful smile,
 The short and simple annals of the poor.

No great heroic deeds have marked their lives. They went their quiet ways, fearing God and hopeful of Eternal Life. The names of some still linger here, but eight generations of the issue of their loins have spread the length and breadth of the land. Their blood pulsates in the life of our nation.

Life in Eighteenth Century Emmaus

THE INFANT VILLAGE nestling on the northern slope of South Mountain grew slowly. Its genial sponsor, Bishop Spangenberg, who had christened it Emmaus in April, 1761, in the following year returned to Germany and never came back to Bethlehem again. With his departure the General Economy, that unique system of communal housekeeping which had prevailed in Bethlehem and Nazareth the past seventeen years, now came to an end. But the Moravian towns, Bethlehem, Nazareth, Lititz and Emmaus nevertheless remained exclusive congregational towns for many years to come.

Emmaus grew very slowly indeed. The fact that it remained a closed village admitting residence only to the Moravian Brethren was certainly a hindrance to its more rapid growth, but it was not the only reason. Viewed from the twentieth century, life in general moved slowly in the provinces midway in the eighteenth century. William Allen's little town, officially known as Northampton, founded in 1762 five miles to the north of Emmaus, also grew very slowly.¹

Whenever a new house was erected in Emmaus in the 1760's it was an event to be celebrated and the minister invoked divine blessings upon it and its occupants. In 1769, ten years after the first house was erected there were only twelve houses!² The Moravian congregation (including children and the rural members also) numbered only 121 persons.³

1762 would long be remembered. It was the year of the great drought. There was no rainfall from May to September. At the beginning of August the meadows were scorched; the rye was harvested in June and the corn in August, yielding barely the amount that had been sown. In the fall of that year the first community well was at last completed and they were no longer dependent for water upon the nearby creek. In 1763 there

¹ In 1764 twelve families lived in Allentown; in 1766 33 families; in 1774 49 families; and in 1776 there were only 54 dwellings.

² Builders of these houses: Andreas Giering, Christian Anton, Matthaues Wessner, Sebastian Knauss, Christopher Weiser, Ludwig Andreas, Michael Knauss, Bernhard Wuensch, Andreas Eisenhard, Jacob Faas, Geo. Ad. Hahn and Friedrich Rauschenberger.

³ In 1768 there were 17 married couples, two widowers and 85 children in the Emmaus congregation.

was again a general alarm upon news of Indian raids, but the Indians were repulsed, retreated north of the Blue Mountains never to appear again in these parts.

The years that now followed were quiet and uneventful ones. They went about their daily routine. The day usually ended with a service or gathering in the *Saal* of the *Gemeinhaus*, a song service, a talk on the *Losung* or daily watchword, the reciting or singing of one of their many liturgies, the reading of a sermon by Zinzendorf or some other notable Moravian, the diary of some distant congregation, or the reports of a missionary among the Indians. There were many pleasant interruptions by visitors on the way to or from Bethlehem, among them Post, Rausch, Zeisberger, and Heckewelder, prominent names in the annals of the province of Pennsylvania.

Most of the villagers were both artisans and small scale farmers. On their inlots of one-fourth acre and 32 sq. rods they had their kitchen gardens, fruit trees and room for stables for their horses, cattle, sheep, swine and fowls. The more ambitious ones leased outlots of three acres each, on which they raised grain, flax, cabbage and turnips. Potatoes at this early time were very little used. Rye was raised for their bread. The white flour from the wheat was used chiefly for the baking of breads and buns for their festive occasions. Flax was commonly raised and it would have been hard to find a house in which a spinning wheel could not be heard. They had their native weaver.

They needed no longer to feel themselves isolated. Early roads, little more than trails and paths, were now being made accessible to vehicles. Since 1736 there was "The King's High Road" from Trexler's tavern to Goshenhoppen and thence to Philadelphia, the oldest public road in these parts. Sometime before 1750 the Great Philadelphia Road was also laid out, beginning at the King's High Road on the line between Lower and Upper Milford, through Lower Macungie, Salisbury, South and North Whitehall and northward to Mauch Chunk. In 1745 a road was laid out between Bethlehem and the Nazareth settlements. But the road that concerned them most was the one that would connect them with Bethlehem. Since 1741 they had followed the Indian trail along the South Mountain to the Lehigh River. A highway had been proposed as early as 1753 and finally a petition was presented to the Court at Easton. In December, 1756 action of the Court of Quarter Sessions is recorded as follows:

"Petitions of divers inhabitants of Upper Milford and Salisbury townships for a road from Sebastian Knows's (Knauss!) to and through Bethlehem to the road leading to Easton was allowed, and Sebastian Knows, Francis Roth, Adam Shaler, Lewid Klots and John Okely, or any four of them, are appointed to view and, if they see occasion, to lay out the said road, and to make return thereof and an exact plan to the next court, after the same is laid."

Unfortunately counter-petitions were presented at the June court in

1757, and the court then refused to confirm the above petition. The road was finally laid out in 1760 and became the much travelled road to Bethlehem and to the courts in Easton.¹ Also it was the road travelled by the Moravian missionaries to their various missions in Berks, Lancaster and York and to Wachovia, their settlement in North Carolina, many of whom stopped in Emmaus for the night before continuing on their journeys. Although they now had better roads, most of the villagers still travelled largely on horseback or on foot, no doubt because vehicles were still too costly.

The early residents of Emmaus were not too well off with respect to medical and surgical aid. Eight miles to Bethlehem was still a long way to go in case of an emergency, but there, since 1742, they would find Dr. Adolph Meyer, the first accredited physician in the Lehigh Valley. In 1744 John Frederick Otto, son of a physician and surgeon, and with a degree in medicine from Halle, arrived in Bethlehem. A younger brother, John Matthew, with his medical degree from Strassburg, arrived in Bethlehem in 1750 and became widely known as a surgeon. For their ordinary household needs they could go to the primitive pharmacy which Dr. Meyer had set up in Bethlehem in 1744, or to the apothecary shop which had been opened in Bethlehem in 1752. Nearer by a few miles they could go to Northampton, where since 1762 they would find Dr. Gottfried Bolzius, the first physician in Wm. Allen's little town. But perhaps they preferred not to go there, for in order no doubt to eke out an existence, Dr. Bolzius had purchased from David Deschler his "shop and beer house." His small practice was hardly because the inhabitants enjoyed better health but because there were only a dozen families there.

We may be sure that the eighteenth century housewife did not depend too much upon the doctors of her day, but rather she drew from her own supply of herbs hanging in bundles from the rafters of her house. Some she had known in her native land and now cultivated in her own garden. Fusions, so-called "tea" of camomile, sage, and the blossoms of the elder and the linden were copiously used on the slightest indisposition. In the woods and meadows of her new home she had learned of new medicinal plants such as snakeroot, sassafras berries and dogwood. From friendly Indians she had probably learned to let her children chew the bark of the ash tree for the aching tooth; or that elderberries rubbed into the afflicted parts reduce inflammation and that bloodroot was a useful emetic. But there were diseases that neither her own empirics nor the doctor could combat with success. Her own and the neighboring families still fell easy victims to the smallpox, to typhus and typhoid fevers and hemorrhagic

¹ Turn to village chart of 1760 on which this road is marked "*Fuhrweg nach Bethlehem*" (underneath, the English word "lane"). The road leads obliquely in a northeasterly direction from the *Gemeinhaus* on plot 19, past the Knauss home and then along the mountain, known today as the Mountainville road. Its oblique direction also explains the angle that exists today at Main St. and Keystone Ave., the scene of many accidents.

dysentery. The Emmaus diaries also frequently refer to diseases which today have more scientific names, but which in their own simple terminology they called *magenkrampf* (stomach cramps), *steinschmerz* (pains from gall or kidney stones), *blutsturz* (hemorrhage), *nervenfieber* (neuritis), *stickfluss* (suffocating catarrh), *brustfieber* (pleurisy or pneumonia?), etc.

In the middle of the eighteenth century there were few in Emmaus who attained the biblical age of threescore and ten. From the death register in Church Book I we gathered this interesting data: of the deaths of adults for the span of 24 years from 1753 to 1777, one person attained the age of 83, but not even one of the others reached 70!

Infant and childhood mortality were very high. Of the 374 graves in the old cemetery, "God's Acre," 120 are those of children. Perhaps the sociologist will find in this a reason for the very large families. In these days of planned parenthood the following data concerning the early families of Emmaus (all contemporaries and constituting the majority of the inhabitants) may be of interest: Jacob and Barbara Ehrenhard, 10 children; Sebastian and Anna Catharina Knauss, 14; Heinrich and Anna Maria Knauss, 13; Friedrich and Maria Barbara Rauschenberger, 10; Andreas and Maria Giering, 13; Johannes and Eva Maria Koehler, 10; Conrad and Catharina Wetzel, 8; Christian and Maria Christ, 9; George and Catharina Christ, 10; George and Elisabeth Leibert, 12; Martin and Christine Leibert, 8; Christopher and Elisabeth Weiser, 10.

For the daily lives of the Emmaus residents in the second half of the eighteenth century and what occupied their hearts, minds and hands, we turn once more to the faded records of those days.

Supplementing the many diaries there are two very interesting manuscripts which give us an insight into the conduct of affairs of the little village. They are the minutes of the Community Council of Emmaus for the years 1762 to 1764 and 1765 to 1782. From these we have translated the following:

September 5, 1762.—Council met this evening. Present: Seb. Knauss and wife and Gierings as stewards, Christopher Weisers, Lud. Andresses, Anton Rauschenbergers, Br. Leibert, Wandels, Wuensches and Sister Ziegler.

It is announced that any brother or sister is free to present matters before the council, but to keep quiet about it, since it is nobody's business and they would not understand the circumstances under which the matter had been brought up. If any present should have the weakness not to be able to remain quiet, they should not attend council.

They agreed to come together in the evening to make improvements around the *Gemeinhaus*. Some things are needed—flour, wood, etc.

Br. Seb. Knauss informed them that he had sold the red cow and calf for £4, and since they owed Br. Bernh. Wuensche £4, he paid him with that money, and thus the debt was resolved and not entered upon the book.

Also the bill for the repair of the clock was ordered paid.

October 3.—Meeting of Council. The new confirmants were present. They were reminded that all children, even those who cannot come to school, have permission to attend the children's hour, as well as the older brothers and sisters.

Br. Eisenhard is concerned about the youth of the village—he has three grown-up sons who associate with others of the brethren's children, and because they come home late he thought it well that all the parents take heed to have their children come home betimes, although he had heard nothing unseemly about them.

The Council thought it nice if the members felt free to announce their birthdays, so that they could all partake of the birthday celebrations, but left it to each to decide personally.

Discussion about digging a well in Emmaus. The Brethren who do not actually live in Emmaus offered to be of help. They decided that the well be dug this very fall. The next question—where shall it be dug? Two places were proposed: one at Gierings (meaning in the street opposite Gierings, who occupied lot 2) and the other at Wuensches (lot 4). They marked two pieces of paper to decide. The decision fell for Br. Giering's place. Br. Seb. Knauss and Giering were appointed to take over the building and the costs. The next question—who was to dig the well?

November 28.—Council met. It was decided that community plowing, likewise haying, was to be done for payment (someone was to be employed to do it) and that each would participate in the costs.

Work on the well continues — already 30 feet deep and still no water.

Br. Anton wishes to lease a lot, but is told to have patience.

Br. Seb. Knauss reports that the well-digging has been successful and that they will now continue work on the well. Br. Eisenhard and Wandel have offered to help in hauling stones for the well. They thank their dear Saviour who helped them to this good fortune.

The brethren expressed willingness to give the children some Christmas pleasure by having a lovefeast for them. Rauschenbergers and Wandels will make the arrangements for the lovefeast on Christmas Day and the Br. Giering and Wesner offered to provide gifts for the children.

Our brethren are to guard against making unnecessary debts and especially with "outside" people, so that they may not have occasion to speak scornfully of us. If there were cause for such, we would be put to shame and would grieve our Saviour. It is desirable to have a well-ordered household and that no one stretch himself beyond the length of his cover.

Then the Council turned to the matter of stinginess and the following was said: The love of money is the root of all evil (1.

Tim. 6, 10) according to scripture and (no covetous man) hath any inheritance in the kingdom of God (Eph. 5, 5), because it is the nature of avarice to be concealed under so many seeming virtues, namely, thrift and diligence, in and for themselves praiseworthy. Scriptures read: They that will be rich fall into temptation (I Tim. 6, 9). Because greed is one of the worst vices, and which can be best concealed, I wish from my heart that there is no one among us who conceals it under attached virtues.

Our brethren and sisters are requested to refrain from all gossip, because much injury can derive from it.

January 16, 1763.—This first meeting was attended also by the confirmants and the members newly received into the Brotherhood.

Friday will continue to be visiting day for the minister as before, but if anyone wants to speak with us (the minister is taking the minutes) at some other time, he will find us at home on Saturdays, because there is little time on Sunday; besides, it is not always suitable for people to have me come in at other times; and on other days there is school session twice daily (the minister was also the schoolteacher).

February 13.—Council met. Br. Giering brought up the matter of fuel. A number of the brethren offered to bring some to the *Gemeinhaus*.

The Statutes (rules and regulations) of the Emmaus congregational village were read to the inhabitants and they were pleased to hear them.

March 13.—Br. Rauschenberger told the brethren at Council meeting about his building plans. First he intends to build a stable and then live in the same until his house is ready. The dwelling house is to be 24 feet long and 22 feet wide, with masonry below, and cellar with kitchen.¹ (His lot was 25, at NE corner of Main and Second Sts.—P.B.) He concluded to go to Bethlehem tomorrow to discuss his plans there.

Br. Weiser told Council he entertained the plan of establishing a small shop here and requested their advice. They were not opposed but wished to inform the brethren in Bethlehem first.

April 10.—Council decided to erect a fence between orchard and meadow. They intend to haul rails next week and erect the fence the following week.

Talk about plowing the oats field and the corn field. Br. Seb. Knauss will do the plowing and present his bill for the same as agreed. But Br. Eisenhard will donate the oats for the seeding of the field.

May 8.—About burials—Council decided that it is proper that those brethren who dig graves should also be remunerated for the same.

July 3.—It was announced that the Statutes had been read to all the inhabitants of Emaus (*sic*).

Council admonishes against any intermingling of the sexes, both adults and children, that might cause gossip before the world;

¹ Several of the old stone houses still show traces of such cellar kitchens.

namely, if it should happen that a sister is on her way to the *Gemeinhaus* and a brother should come out of his house on his way there also, they should avoid walking thither together, as that might be considered indecent!

Our Sister M. Cath. Weiser has for some years been among us as a legitimized midwife and is further to be recognized as such. Council desires that her services should be employed by us, and not to seek advice from some inexperienced one, in accordance with our statutes (No. 13).

There was discussion whether during harvest time school sessions and song service for the children should be continued. It was decided that inasmuch as the children were being needed during this period for work, that school and song hours could be suspended for a period of 14 days.

Also it was considered well and necessary to keep a watchful eye upon the children during harvest time, both with respect to their outer behavior and their inner tendency. Br. Rauschenberger suggested that it would be well if the smaller children were kept apart and did not mingle with adults. With this they all concurred and it was left to Br. R. who has the care of children as his responsibility, to carry out this suggestion.

August 28.—Br. Weiser's petition to open a store for the sale of trade-wares and rum was considered, although it is against the regulations of the village. But since in the meanwhile the village is not in a position to conduct such a store, it is granted to Br. Weiser. The concession is for three years, after which it is subject to renewal.

October 23.—Action taken to repair the *Gemeinhaus*, work to begin tomorrow.—Also to provide some wheat and corn and meat, and each is to bear his part of the cost.—Only one maid-servant is to be engaged in the *Gemeinhaus*.

November 20.—It is announced at Council meeting that the brethren up in Lynn (Tw.) requested whether in case of emergency they might take flight (from Indians) and find refuge in our homes in Emmaus. All of us were satisfied to receive them as well as they could.

Measures were taken to share the costs of the well in Emmaus.

July 1, 1764.—Discussion about bringing in the harvest and about mutually helping each other, so they would not have to bring in any outside labor.

Pastor Wagner advises them to begin their harvest with their dear Saviour, so that He might rejoice with them. And to keep a watchful eye upon the single men and women (in the harvest field) from early morn until nightfall. — School and evening services to be continued as long as they attend.

July 22.—The brethren agree to adhere to the old statute about tobacco smoking. It is not to be allowed in the *Gemeinhaus* nor on its property. The chewing of tobacco is likewise forbidden.

Br. Seb. Knauss and Bernh. Giering give a lovefeast for all the people.

- October 14.*—Brr. Seb. Knauss and Giering present their expenditures for the *Gemeinhaus* and for those that dwell in it during the year. Each is willing to contribute his share in paying for them.
The brethren are asked whether in the year to come they will also continue their share of wood, fruit, buckwheat and smoked meat. Br. Giering presses upon their conscience to do so.
- January 27, 1765.*—The stewards called attention to the need of wood. Some of the brethren have not yet delivered their share. — It is agreed that every Sunday one person is to act as sentry in the village and around the *Gemeinhaus* during services.
- March 3.*—Br. Ludwig Andreas thinks of selling his "Plantage" and then to build a house in Emmaus.
- June 16.*—Talk about the necessity of building a new church and a larger *Saal*.
- August 11.*—Christopher Weiser and Bernh. Wuensch are appointed masters of the well.
The brethren are agreed to build an addition to the old *Gemeinhaus*, on the side adjoining the cabbage patch, in length 30 feet and in width 30 feet, from their own timber. — No shooting on Sundays. Also the boys are forbidden to use "shooting bows."
- October 13.*—They discuss the matter of felling timber and hauling it for the new church and *Saal*.
- December 1.*—The books that were desired have arrived from Bethlehem. The stewards write down how much of wood, or wheat and buckwheat, or of smoked meat each wishes to contribute for the coming year.
- January, 1766.*—At Council meeting much talk about the building project. The brethren have contributed £44.
- April 13.*—They talk about digging the foundation and doing the masonry.
- June 8.*—They agree to give the carpentry job to Philip Kratzer and the plastering to Br. Wolle.
- March 2, 1767.*—The Brr. Wuensch and Ziegler and their wives are appointed overseers of the children.
Contributions are taken for the building of the Widows' House in Bethlehem.
- March 29.*—Children who are found having a trace of *Kräze* (the itch) are to be kept at home.
Future rents for our outlots (3 acres) will now be 7 shillings and six pence, Pennsylvania currency, instead of 9 shillings sterling.
The brethren are advised to pay their rents annually, instead of putting it off a number of years, as some do.
If weather permits, then everybody is to turn out next Friday to improve the road to the church.
- May 31.*—Now begins the usual work in meadow and field and few of the older children will be in school. Question: Whether to close school entirely until after the harvest time. Agreed!
- August 14, 1768.*—Discussion about adding more books to our community library, but also that when the brethren are given books to read, that they be returned on time.
Council closed the meeting with hearty prayers on their knees.

November 6.—A list of the books that can be had at the Bethlehem bookshop was read at the meeting. Also it was decided to open school again after it had been closed for some time on account of the "itch." — A list was drawn up of needs in the *Gemeinhaus* of wheat, buckwheat, wood, tallow and flax.

December 18.—At 3:30 p.m. Br. Ettwein met with council. The case of Br. George Ad. Hahn and his debts, especially those to the Weiser heirs, was discussed. Br. Hahn does not think he can liquidate his debts without selling his house and land. But after considering the case, it was found that if Br. Hahn had more confidence and trust in the Lord his Saviour, inasmuch as he already had the hardest times behind him, he would try for another year.

Now that there is a store in our vicinity Council advises the villagers to guard against unnecessary expenditures. And — *ein jeder strecke sich nach seiner Decke.*

January 3, 1769.—This evening after song service the brethren of the whole village gather with Council to discuss again Br. Hahn's affairs, but he is still set on selling his new house in order to liquidate his debts. Efforts are made to rescue him.

April 30.—Problems of our young people and children are discussed. Inhabitants are reminded to pay their rents. Money is needed to pay for the new beds purchased for the *Gemeinhaus*. Also best wishes to both the Hahn and Andres families on moving into their new houses.

June 18.—More serious talk about the youth of the village and how they spend their Sundays, and the parents are especially exhorted.

Brother Anton Wagner, first minister in 1747, was with his wife Elizabeth serving a second time (Oct. 14, 1763 to Dec. 1, 1766) in Emmaus. From his entries into the Church diaries for these years we have selected the following:

March 2, 1764.—The marriage bans of Br. A. Eisenhart and Sister Dorothea Volck were read for the second and third time.

March 28.—Jacob Faas talks with the Committee about a lot and building a house. The brethren met in council and talked about working next week around the house and garden.

April 5.—Jacob Faas goes to Bethlehem to consult with the brethren there about building his home in Emmaus.

May 8.—Br. Schoen comes from Bethlehem and helps Sebastian Knauss put windows in his new house. (He had leased the two houselots 31 and 32. Reference is no doubt to the stone house built in 1763 on lot 32, NW corner of Main St. and Keystone Ave., last known as the Walter house.—P.B.)

May 9.—I visited the young couple Jacob Faas and wife, who are engaged in excavating the cellar for their house.

May 11.—Br. and Sister Ettwein from Bethlehem visit us and he conducts the service.

June 1.—Br. Lud. Andres and Br. Leibert are at ploughing. Rauschenberger is busy laying the walls of the cellar of his new house himself. He could not get a mason.

- June 3.*—Some of our neighbors¹ attended our service today and were very attentive. Widow Cog, now a member, came 6 miles on foot. The brethren are requested at all times to be cautious in their conversation with each other, so as not to give offense to the young.
- June 16.*—Visited the Sebastian Knausses. Their little Maria Magdalena is down with the smallpox and their Ludwig will soon be recovered from them.
- June 23.*—Sister And. Eisenhard last Wednesday fell from her horse and broke her left arm. The Tesch family have the smallpox. Their five children are getting better.
- July 13.*—The dear Father in Heaven today gave the parched and thirsty land a shower and a fruitful rain, which is quickening everything, and for that we are grateful to Him.
- July 31.*—Br. Hahn plans to build a house in Emmaus. (School continues in August.)
- August 31.*—In Emmaus four brethren are working on their houses.
- September 26.*—Visited the brethren in Emaus (sic). They were busy setting up (raising) Br. Friedrich Rauschenberger's house. Up to this point he had done all the work himself, together with his wife and children, and thanked God that all had proceeded without injury.
- October 14.*—Br. Jacob Faas bought from Br. Seb. Knauss 40 acres of land for £130.
- October 23.*—The Weisers were in Bethlehem on business, but on the way home she was fetched in her capacity as midwife to Mr. Allen's little town.²
- October 27.*—Jacob Faases moved into their house and we wish them every blessing.
- November 7.*—Today Sebastian Knausses moved into their new house in Emaus (sic) and in the evening eleven members and their older children had a lovefeast in the Knauss home.
- November 16.*—Neighbor Henninger asks to have his daughter admitted to school. (Every now and then a neighbor (outsider) made such requests. They were usually granted and the children were admitted on trial.)
- November 17.*—Eleven members have a supper in Friedrich Rauschenberger's new house. We wish them much blessing, for them and their families, and their goings-in and goings-out.
- November 26.*—The Henninger girl came to school for the first time. Today there were 29 children in school. My wife saw to the spelling exercises.
- December 1.*—A neighbor asks to have his two girls placed in school, but he is told to come again in two weeks. Some had already been

¹ He refers to those living near Emmaus, but who do not belong to the Moravian neighborhood.

² The town founded by Judge William Allen in 1762 was called Northampton at first; was incorporated under that name in 1811; and only changed to Allentown by authority of an act passed April 16, 1838. But the fact is that in the Emmaus records of the 1760's reference is made at various times to "Allen Town" or "Allen's Town."

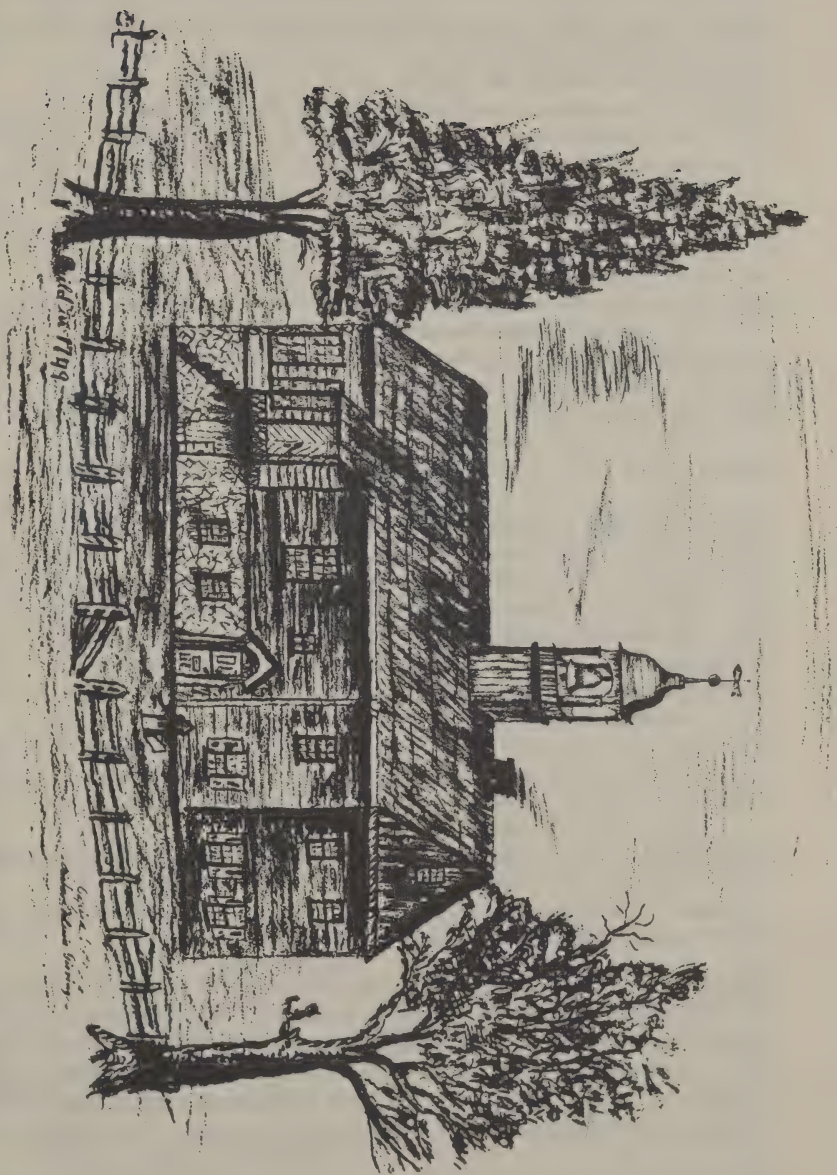
accepted and promises made to others.

- December 24.*—In the evening at five o'clock our brethren and their families gathered in the *Saal*¹ with their children for the singing of Christmas songs, reading of the text for the day and the giving of presents to the children.
- December 25.*—Many neighbors at the Christmas Day service. There were 130 attentive hearers in the "Authidorium" (!)
- December 26.*—Much snow and closed roads, but yet with much effort most of our distant brethren came, and also some of our neighbors came on horseback.
- December 31.*—Nightwatch services—first, the congregation met at the usual time, then again at nine, after which a lovefeast, then to the *Saal* again, where at midnight they pray on their knees to the Triune God.
- January 6, 1765.*—Snow today—at most places three feet deep. The brethren are busy opening roads, also to our house and to the *Grück* (creek).
- January 7.*—A neighbor with six horses opened the road so his daughter could ride to school.
- January 18.*—All day much snow.
- January 19.*—The brethren open up a path through the snow to the creek to fetch water.
- January 26.*—Br. Sebastian Knauss and his son Johannes went through deep snow to bring old Stephen Meissens some flour. They were very welcome. These dear old folks can't get away.
- February 18.*—Single brother Michael Knauss requests permission to build a house in Emmaus. Nothing against so doing.
- March 2.*—I visited in Emmaus (the pastor is living in the *Gemeinhaus* just outside the village as laid out in 1758) and saw the brethren after three months again drawing water from their well. (In 1765 there was still only one town well. It stood in the middle of Main Street opposite the first house, today Elbert Bergstresser's residence. Later there would be two more, one at or near Second Street and one at Third Street. There was also one on the church property, as the old church drawing indicates.—P.B.) We are very thankful, for that creek water which we and they have been drinking for the past three months is not wholesome.
- March 6.*—George Hahn begins to dig his cellar in Emmaus.
- March 12.*—Several brethren dig a ditch for irrigating our meadow.
- March 15.*—The brethren in Emmaus are putting up a log carpenter shop for unmarried Michael Knauss.
- March 20.*—The brethren assembled and worked around our *Gemeinhaus* and at the trees. They put up a piece of new garden fence and removed the pigsty and the men's outhouse to another place.
- March 22.*—Those attending Br. Lud. Andres' *vendue* tomorrow were exhorted to behave in moderation as fitting the children of God.
- March 23.*—Br. Lud. Andres' "plantation" sold for £390.

¹ *Saal*, chapel, hall, auditorium, sometimes also used for church.

- March 24.*—Snow two feet deep and still snowing.
- April 7.*—Easter Sunday. The congregation assembled in the *Saal* at 5 a.m. Pastor greeted them with "The Lord is risen," then to God's Acre where they recited the Easter Litany. Then followed the liturgy, sermon and epistle, after which the children's hour. After the services the children had their lovefeast.
- April 23.*—Many neighbors came and participated in laying the logs of Br. Hahn's house.
- May 3.*—This evening Br. Seb. Knauss brought the pump for the community well from Bethlehem, and with him came Br. Christiansen.¹ (Br. Christiansen set the pump in our well and returned to Bethlehem.)
- June 16.*—In council there was discussion that our church and *Saal* were sometimes too small, and the church structure too old and dilapidated. It was advised to give thought to this and to consult Brr. Nathanael and Marschall in Bethlehem and what they advise.
- June 18.*—Br. And. Giering goes as our constable to attend court in Easton.
- August 11.*—At council the brethren resolved that on the garden side they will construct an addition to the *Gemeinhaus* of 30 feet by 30 feet, of squared logs, and below it is to be the *Saal*, which is at the same time to be used as a church for the sermons.
- September 16.*—The brethren are busy felling trees for the new building of church and *Saal*.
- September 26.*—Brr. Rauschenberger and Hein. Tesch go to Philadelphia to be naturalized.
- October 14.*—The men have felled trees, some 40, on the land of Seb. Knauss, Andreas Giering and Phil. Kratzer.
- October 15.*—The two brethren Fried. Rauschenberger and Ludwig Andres begin to do carpenter work on our new construction.
- October 17.*—Lovefeast to honor their pastor on his 57th birthday.
- October 25.*—Three brethren busy hauling wood to our church and *Saal*. I visited them there and the carpenters.
- October 31.*—We made our sauerkraut today.
- November 18.*—Our well has given no water for the last week.
- November 20.*—The brethren raised a log barn for Br. Hahn.
- November 25.*—A small lovefeast which the children had for Jacob Rauschenberger on his 13th birthday.
- November 30.*—Br. Fried. Romig today purchased from Peter Graf his mill and "Plantage" for £.500.
- December 20.*—I visited Br. Romigs. She lay in bed. They had visited her dying brother Johann. On returning she fell from the horse, dislocated her left shoulder and fractured her shoulder blade.
- February 14, 1766.*—I visited the brethren who are carpentering diligently and with joy at the new church building.
- February 27.*—To our great joy there arrived this afternoon the David

¹Hans Christiansen, millwright and ingenious mechanic. The Bethlehem waterworks, the first in Pennsylvania, were largely his work.



This building, commonly known as the Gemein-Haus, or community house, contained the pastor's quarters, and the Saal or church auditorium as reconstructed in 1766. The belfry and the bell were only added in 1790. The date on the drawing is therefore erroneous. It is signed by Richard Lewis Giering (b. in 1849), the son of John and Catharine Doll Giering, who probably copied it from an earlier drawing.

- Nitschmanns, Br. Nathanael (Seidel) and his dear Anna Johanna. In the evening we all gathered with the children, and Br. Nitschmann gave us a beautiful talk about the watchword for the day.
- April 28.—The masons are busy with the foundation walls of the church.
- May 7.—The brethren and some friends came and raised the beams of the church and of the *Saal*.
- June 19.—We mowed our hay.
- July 6.—At Society meeting today we read David Zeisberger's Report of his mission together with the four Indians, Brethren Anton, Johannes, Abraham and Jacob, to the Chief in Cajuga last April 30, 1766. — Admonished the reapers before going to harvest to be mindful of their behavior, so they may suffer no damages, neither in body nor soul.
- July 7.—I visited the brethren reaping rye in Br. Giering's field.
- July 14.—I visited the brethren who were cutting Widow Ehrenhardt's rye and also those who are reaping Br. Seb. Knauss' field of spelt.¹
- July 16.—Visited Br. Seb. Knauss and his 20 reapers in the wheat field.
- July 18.—The carpenters are busy at work on the interior of the church.
- July 30.—Dedication of the new *Saal*. (It was the 18th anniversary of the organization of the congregation).
- August 3.—Service in the new *Saal*. Including visiting strangers there were more than 150 souls.
- August 29.—We harvested our pears.
- November 28.—Br. Ettwein (later the eminent Bishop of Revolutionary fame. — See next Chapter. — P.B.) announces that we are to be removed (i.e. Anton Wagner and wife) and to be replaced by the Lindenmeyers.²
- November 29.—Lindenmeyers arrive.
- November 30.—Br. Lindenmeyer delivers sermon. Lovefeast for all, adults and children.
- December 3.—The new minister visits the Michael Knausses in their beautiful new stone house.
- December 16.—Old Stephen Meisch has *Stein-Schmerzen* (pains from gall or kidney stones).
- December 24.—Christmas Eve vigil at 6 o'clock for the children and at 8 o'clock for adults.
- December 25.—Forenoon Christmas Day service. The new church *Saal* was filled, with many visitors present.
- From the *Memorabilia* for 1766, we gather the following: The new church structure (see old drawing) has been in use since July 30 of that year. The village has been increased by one house, that of Michael Knauss. Four boys and three girls were baptized. The congregation now numbers 107, of whom 47 are children. However, this includes also the rural members.
- January 4, 1767.—Song service cancelled on account of the heavy rains.

¹ A form of wheat, loose-eared with triangular grains; in early times popular in Germany and Switzerland; adaptable to poor soil.

² Heinrich and Elizabeth Lindenmeyer served from Nov. 29, 1766 to June 30, 1773.

February 10.—Violent thunderstorm and heavy bolts that shook our whole house.

April 4.—Br. Christiansen stopped here. He is constructing a mill in our vicinity.

April 6.—The brethren have joined hands in constructing a new road to our church, straight from the village toward our house. Our garden had to be changed and newly fenced in.

April 16.—Maundy Thursday. *Pedilavium* (foot-washing) at 11 o'clock.

April 29.—(The pastor's wife lends a hand!) — Between 4 and 5 this morning Br. Faas came and got my wife, because his wife was in labor. She went at once and an hour later a healthy girl baby was delivered.

May 3.—This morning, between 2 and 3 o'clock, Henry Knauss came to say that his wife had given birth to a son an hour ago, but seemed to be very weak. We hurried there at once (both pastor and his wife) and baptised the child with the name Sebastian.

June 22.—Early this morning, before breakfast, our brethren turned out together and mowed our grass (the pastor's field). Since most of our brethren are engaged in making hay at present we have cancelled our regular evening song service for a time.

June 26.—Visit in the home of a "neighbor" (rural non-Moravian) who was killed by a stroke of lightning.

July 6.—Visit the reapers in the grain field of George Leibert.

July 10.—This week one of our young unmarried sisters experienced a strange preservation. She was sitting with several other girls on the grass, resting from reaping in the harvest field, when a large snake came from in back of her and crept over her body. The girls sitting opposite her first noticed it and shouted; she recalled that it was better to keep very quiet and the snake crept straight over her and away — but the snake snapped(!) several times at one of the sisters.

August 3.—Friedrich Post (famed missionary to the Indians) stopped on his way through here.

February 16, 1768.—We received a packet of letters from Philadelphia with the request to further them soon to Bethlehem, because they came from Europe.

February 24.—In the evening a lovefeast for Br. and Sister Weiser on the occasion of his 69th birthday.

March 14.—Br. Jac. Miller arrived from Heidelberg as the "Correspondence Messenger" (letter carrier) on his way to Bethlehem.

April 19.—From Bethlehem came Christopher Weiser's son Friedrich.

April 26.—Today all our brethren are busy with repairing of fences around the *Gemeinhaus* land; also they plow, sow oats and put meadow in better condition. Br. Weiser's sons John and Jacob arrived from Tulpehocken.

June 15.—This afternoon our dear Br. Ettwein arrived from Bethlehem to arrange for the leases of outlots for several of our brethren. Toward evening we heard that Br. Christoph Weiser, who had gone down into the meadow and stayed overly long, had succumbed

- to an attack of his illness. Br. Lindenmeyer and Br. Ettwein went to the house at once. He was bereft of his senses and because he remained in that condition, we sent (on the 16th) to Br. Otto in Bethlehem. He soon arrived, but is doubtful about his recovery. An "express" messenger, Jac. Faas, was sent to inform his sons in Tulpehocken. At 5 in the afternoon it pleased the Lord to release him from his misery.
- June 18.*—At the 11th hour Christoph Weiser's remains were brought to rest in our God's Acre, with many people in attendance. They afterwards gathered in the *Saal* for the funeral sermon — Text Phil. 1,21 — Christ is my life and dying is my gain.
- July 4.*—Today before breakfast the brethren mowed our meadow.
- July 18.*—Michael Knauss is reproved for unbrotherly conduct while in the harvest field with strangers (non-Moravian people).
- July 30.*—Anniversary service (July 30, 1747), after which a lovefeast and reading extracts from our Church Record Book.
- September 18.*—Br. Ettwein gives a serious talk at the lovefeast of the married members' choir, concerning the origin of the choir for married members, the Creator's purpose of marriage and what Holy Writ has to say about it. (The minister adds a footnote in the Diary informing us that this choir consists of 17 married couples and two widowers and of their children 85 are still living.)
- October 27.*—John and Benjamin Weiser have tarried several days in our village settling the affairs of their father, Christopher.
- February 13, 1769.*—(Juvenile delinquency in the 18th century!) In school today we began a "Discourse" on what kind of an age we live in, and in so doing I described to the children, in a cordial and kindly way, their indifference toward our dear Saviour, and lo! this had such a deep effect upon them that they all began to weep bitterly and could not bring themselves to stop, so that I myself could no longer restrain from weeping and was obliged to discontinue their school work for an hour, until they had had their fill of crying.
- March 29.*—To Bethlehem to give a last farewell to Br. and Sister Nathanael (Bishop Seidel and wife) before their departure for Europe.
- April 24.*—This afternoon another thunderstorm — a bolt hit an old tree in Seb. Knauss's field.
- April 25.*—Br. Seb. Knauss returns from Heidelberg and brings a packet of letters from Wachovia (North Carolina), which next day are sent to Bethlehem by "express" messenger.
- April 30.*—We wish the two couples, the Geo. Ad Hahns and Ludwig Adresses the Lord's blessing on their moving into their new houses.
- May 5.*—Visited Hahns in their new home, which they have already arranged nicely.
- June 13.*—Today Br. Wesner raised the logs for a second story on his house and discovered that the main beam in the cellar and most of the other beams were rotted and gave way, but no one was injured.
- June 24.*—I called on the Tesch family. Their oldest daughter Catharina,

while hay-making yesterday, was bitten by an evil-looking snake; despite all the applications, she suffered great pains.

July 14.—Today I visited Seb. Knauss's reapers in the field, but did not feel right about the way they were lined-up in their work, and found it necessary to talk in a brotherly way with Sebastian. (The harvesting was done with small sickles and many hands were required. The minister is concerned about the moral welfare of his flock while cutting grain in the fields.)

December 22.—Br. Lindenmeyer starts out to visit the Martin Leiberts living somewhere on the mountain, but goes astray, wanders about, finds himself in Upper Saucon, but at last succeeds in getting there at a late hour.

January 1, 1770.—Service with sermon at 11 o'clock, followed by the children's hour, then 15 minutes with the single choirs. Thereupon a lovefeast for the Society and the new members. — No service in the evening because of rainy weather.

January 2.—School began today with a small lovefeast. In the evening song service.

February 4.—The matter of the land leases was taken up and settled for all the residents of Emmaus.

March 14.—Br. Andreas Eisenhard died today. He was born Sept. 22, 1715 in Dachtel, in District Kalb in Wuerttemberg; a Lutheran by faith; a shoemaker by trade. He was married Oct. 10, 1738 to Anna Maria Herterg of Deckenpfund and with her came to Pennsylvania in 1751 and joined the Moravians, Sept. 11, 1758. His wife bore him nine children and died in 1760.

September 27.—Friedrich Wuensch goes to Philadelphia to learn the nailsmith's trade.

October 18.—At Committee meeting today Friedrich Wuensch was given permission to erect a smithy for making nails on his father's lot.

November 3.—Today Fr. Wuensch's nail smithy was raised.

November 19.—Today one of our brethren, B. Wuensch, received a writing summoning him to Philadelphia, to pay for his ocean passage twenty years ago, which had been already paid 15 years ago.

November 27.—B. Wuensch returned from Philadelphia where he had happily concluded the above matter.

Thus they passed the days of their lives, exemplifying the favorite motto of their dear Brother Joseph (Spangenberg) while he still labored among them: *In commune oramus, in commune laboramus, in commune patimur, in commune gaudeamus*. Yes, thus they lived, praying together and working together; suffering together and rejoicing together. Thus the years rolled into the 1770's. Little could they then know what troublous years awaited them, years that would witness the birth of a new nation.

Emmaus in the American Revolution

ALTHOUGH THE FRENCH AND INDIAN WAR (1754-58) left Emmaus untouched, it was nevertheless a time of tension and anxiety, for the villagers knew of the harrowing experiences some of their Moravian brethren had endured. Now followed some years during which there was nothing to disturb the even tenor of their lives. The congregational *Diaries* are mainly the records of their daily religious services and such incidents of day and season that may have seemed important to them.

Like the Quakers, and in fact like most of the religious groups that had settled in Pennsylvania, with the exception of the Lutherans and the Reformed, the Moravians were non-resistants, opposed to the bearing of arms and the swearing of oaths. The reader will remember how that first small group of Moravian settlers in Georgia,¹ fearful of being forced to the use of arms upon the outbreak of Spanish hostilities, Georgia being the southernmost of the colonies, abandoned their settlement and the fruits of their labors and came to Pennsylvania. Here, like the other church groups and sects, they had enjoyed the greatest freedom. However, their experience in Georgia and now recent expressions of intolerance against them in New York left them in a state of fear and uncertainty. Through the mediation of Governor James Oglethorpe and of Count Zinzendorf in London an Act was finally framed and introduced into the House of Commons on March 25, 1749. It was passed by the House of Lords on May 12 and signed by the King on June 6. This Act of Parliament was sent to America in the summer of 1749. It stated that it had been passed "for encouraging the people known by the name of the *Unitas Fratrum* or United Brethren, to settle in his Majesty's Colonies." Further, and all-important for them, it permitted the Moravians "to make a solemn affirmation in lieu of an oath", exempted them from military service, and acknowledged them as "an ancient Protestant Episcopal Church."

Since that time they had lived for a quarter of a century with a certain sense of security and perhaps even of complacency which during the impending struggles would bring the Moravians of Bethlehem, Nazareth, Lititz and Emmaus into a trying dilemma. The stirring and far-reaching events now taking place could not possibly have been unknown to them: the passage of the Stamp Act of March 22, 1765 on the part of the British Parliament; the repeal of that Act; the passage of a new Act in 1767 imposing a tax on tea, paper, glass, etc., followed by a repeal of these duties on everything except tea; the subsequent refusal on

¹ See p. 11.

the part of the colonies to accept the shiploads of tea, dumping them instead into the harbors of Boston, New York and Philadelphia; the closing of the port of Boston by act of Parliament; and the vehement reaction among the colonists. But the *Diaries* of the Moravian congregations are peculiarly void of mention of most of these great events. In July of 1776 the *Emmaus Diary* does not even mention the Declaration of Independence, which on July 8th had been read at the Court House in Easton.

As early as 1764 Bishop Peter Boehler, before returning to Europe after 24 years of outstanding work in Bethlehem, cautioned the people against taking any part in political discussions and party strife.¹ The policy to be followed was that of conservative loyalty towards the Proprietary Government of Pennsylvania and the Crown. The Unity of Brethren was international. It propagated the Gospel in many lands and under different governments. It was not a part of their calling to help make or unmake governments, but to use the privileges and opportunities which an existing government afforded.

From a letter² dated May 6, 1775 and sent by the *Oeconomats-Conferenz* held at Bethlehem (but otherwise without signature), to the Moravian congregations, we translate the following paragraphs:

Under the present turbulent conditions prevailing in the land in which the Lord has placed us and which seem to become more widespread and more critical, it becomes the real concern of this conference and the aim of all its considerations before the Face of God our Savior that all our congregations and their members so deport themselves in this crisis as befits the character of the Lord's people.

On this occasion then let us renew certain points which in any case lie fundamentally in the hearts of all true members and which they hold in common, and let our prayers and intercession arise to our merciful Lord, so that He may shed His Grace upon this land and restore peace and quiet again and that we may further live quiet and calm lives under our esteemed authorities in all godliness and honor.

Let us therefore trust upon the help of our dear Father in Heaven, without whose permission not a hair can fall from our heads and let our deportment be such as accords with the teachings of Jesus Christ and His apostles and which we have in all our Brethren-Congregations looked upon as the basic principles of our state.

We are with all our hearts subject to the authority that governs us, for there is no authority but from God. What better can we do than also in these present distressing times to carry on as a quiet and peaceful people who are truly concerned about the peace of the land and what is best for it. Therefore it follows

¹ See Levering, J. Mortimer: *A History of Bethlehem, 1741-1892*, p. 404.

² A German ms. letter in the Emmaus Archives.

that we must avoid all opportunity that could hinder the realization of such a wholesome purpose and that we will willingly help bear the burdens of our country in so far as our ability permits and suffer with our country if suffering and affliction should come upon the same.

And finally we want to urge our dear brethren but to reflect how good and desirable it would be if our province and the neighboring provinces in this calamitous situation should resort to the use of arms, which may God forbid, that we then as long as possible seek to refuse the use of arms, and rather to pay our indebtedness either through money or whatever other service and way might be considered at the time, so that we may not through such a precedent in the future be deprived of that liberty and exemption from actual bearing of arms, which is so precious to our Unity of Brethren and which we have hitherto quietly and undisturbed enjoyed in the colonies under the protection of our esteemed governmental authorities, and which we cannot evaluate too highly.

It must be remembered that Emmaus was a closed Moravian congregational village. The Brethren continue to rely upon their immunity from military service as granted them by act of Parliament in 1749. They fail to recognize the serious significance of the Revolution and that all around them were insurgent neighbors. But let us see what is happening elsewhere in Northampton County, outside the Moravian sphere of interest.

In June, 1774 a circular letter was sent to the leading citizens of the different counties in Pennsylvania by a Philadelphia Committee calling a meeting at the State House in Philadelphia, in order to determine the sentiments of the people.¹ Each county chose its deputies. Those from Northampton were William Edmonds, John Okely, Peter Kichline, and Jacob Arndt. These, together with the others, assembled in Philadelphia, July 15, 1774. A resolution was adopted at this meeting requesting the Pennsylvania Assembly to appoint persons to attend a Congress of Deputies from the colonies. The delegates appointed by the Assembly for Pennsylvania met with the delegates from the other colonies and held the first Continental Congress in Carpenter's Hall in Philadelphia from September 5 to October 26, 1774, and adopted articles of confederation looking toward an American Union.

On December 21, 1774 the freeholders of Northampton County met at Easton and elected a Committee of Observation for the county. This latter committee met again on January 9, 1775 and chose George Taylor, Peter Kichline, Jacob Arndt and John Okely to represent the county in the Provincial Convention held at Philadelphia from January

¹ For this and the following in greater detail see *History of Lehigh County*, 1914. Vol. I, p. 115 f.

23 to 28, 1775. The county Committee of Correspondence, consisting of six members, held a meeting at Easton on May 6, 1775, at which it was resolved (after having received a letter from Philadelphia): "That the several townships in this county should associate and form themselves into Companies, choose their proper officers and provide for each man one good firelock, one pound powder, four pounds of lead, a sufficient quantity of flints and a cartridge box."

At a meeting of the Committee of Observation held at Easton on May 22, 1775 the action of the Continental Congress was endorsed and it was recommended that all free-men in the county provide themselves with arms and ammunition; also they were to muster as often as possible to make themselves expert in the military art. At this same meeting a return of 26 companies of associators from the various townships with names of their officers and the number of men was made. For Salisbury, which also included Allentown, the Captain was Nicholas Fox, the Lieutenant Henry Hagenbuch and the rank and file numbered 100 men.

The general committee met again June 20, 1775. At this meeting a letter was read from the county's delegates in Congress. The county was to raise half a company of riflemen to go to Boston, but later increased to a full company.

Upon recommendation of Continental Congress a Committee of Safety was appointed on June 30, 1775, to consider the defense and security of the colony. Northampton County was represented by William Edmunds, and later by George Taylor. Benjamin Franklin was its President and Michael Hillegas the Treasurer. An agreement consisting of thirty-two articles was drawn up for "the due regulation and Government of all the Associators in the Province." These rules and regulations were to be printed in both English and German. Therein the public is informed that Congress on July 18, 1775 recommends "to the inhabitants of the United English Colonies in North America, that all able-bodied effective men, between 16 and 50 years of age, in each Colony, immediately form themselves into regular Companies of Militia, to consist of one Captain, two Lieutenants, one Ensign, four Sergeants, four Corporals, one Clerk, one Drummer, one Fifer, and about sixty-eight privates." Further on we read this reservation: "As there are some people, who, from religious principles, cannot bear arms in any case, this Congress intends no violence to their consciences, but earnestly recommend it to them to contribute liberally to the relief of their distressed brethren, in their several colonies, and to do all other service to their oppressed Country which they can consistently with their religious principles." Further on we read that all the Committees of Inspection and Observation are to report all the names and addresses of men from 16 to 50, who having no conscientious objections, yet refuse to associate and also the names of all men who conscientiously decline bearing arms.

On May 15, 1776 Congress recommended the adoption of some

form of government "as shall, in the opinion of the representatives of the people, best conduce to the happiness and safety of their constituents in particular, and America in general." Many county meetings followed, notably the one on Lawrence Good's (Guth) farm in Whitehall Township on May 27, 1776, with Major Philip Boehm as Chairman, at which the associators present approved unanimously of the resolution of Congress and also voted unanimously that the present government was not competent "to the exigencies of our affairs."

On May 30 there was a meeting of the General Committee of the county in Easton at which the members of Salisbury were David Deshler and John Gerhart, and for Macungie Township John Wetzel, George Breinig and John Fogel. Robert Levers of Hamilton Township was the Chairman. He together with John Wetzel, Nicholas Dupui, Neigal Gray, David Deshler and Benjamin Dupui made up the six members appointed to represent Northampton County at the Provincial Conference at Carpenters' Hall in Philadelphia on June 18. At this Conference a resolution was passed that every associator of the age of twenty-one or over, who shall have lived one year in the province and paid either provincial or county tax should be entitled to vote for members of the convention. Also it was resolved that anyone who was qualified to vote for representatives in assembly, was entitled to vote for members of the convention, provided he first took the so-called test oath. This oath, which was later to cause so much anxiety and suffering among the Brethren, not so much because of its contents, but because of their scruples against taking an oath, had been drawn up as follows:

"I . . . do declare that I do not hold myself bound to bear allegiance to George the Third King of Great Britain, Etc., and that I will not, by any means, directly or indirectly, oppose the establishment of a free government in this province, by the convention now to be chosen; nor the measures adopted by the congress, against the tyranny attempted to be established in these colonies by the court of Great Britain."

It is apparent that the Brethren are very conscious of the unprecedented dilemma in which they find themselves. John Ettwein, later Bishop, who was to play such a conspicuous role during this difficult period, on June 29, 1776 issued the following letter¹ from Bethlehem to the Moravian congregations in the province:

Dearly beloved Brethren:

We hope you will during the present conditions in our country continue to think kindly of us, and join us in thanking the dear Saviour for God's peace and protection which have rested upon our congregation up to this time.

To remain quiet and wait for the help of the Lord has been

¹ Translated from the original in the Emmaus Archives.

our way up to now. We shall observe this way of life as before, even in consideration of the Convention. We do not see how we can as Brethren be active in changing the government under which we have enjoyed so much that is good. . . .

Dear Brethren! We ask you therefore: Be patient in time of trouble; let yourselves not be misled away from the simplicity in Christ. We can in truth say: We do not understand these things, and why should we, to please others, do things contrary to our hearts? This would be contrary to our glory in Christ.

The dear Saviour and His Spirit will surely lead us aright, if only our hearts and minds remain closed to the world and open unto Him.

Every one knows that the Brethren are an obedient and loyal people and subject to that government which has authority over us. For we believe with our hearts where government is, it is from God, and whoever resists it, resists God's orders.

We commend you to the protection of our dear Father in Heaven, to the Grace of our dear Lord Jesus Christ and to the guidance of the Holy Spirit and greet you all most cordially.

Your brother in the faith
and in the name of the Provincial Conference
(signed) JOHANNES ETTWEIN

In June, 1776, Continental Congress requested the province of Pennsylvania to raise 6,000 militia which were to form a part of a flying camp of 10,000, but with 1,500 already in the service only 4,500 would be required. The number required from Northampton County was 346.

To rouse the people and to speed the recruiting, the Deputies of the Committees of Pennsylvania, who were assembled in Provincial Conference in Philadelphia, ordered on June 25, 1776, an address to be sent to the Associators of Pennsylvania from which we quote these flaming passages:

"We call upon you therefore by the respect and obedience which are due to the authority of the United Colonies, to concur in this important measure. The present campaign will probably decide the fate of America. It is now in your power to immortalize your names by mingling your achievements with the events of the year 1776—a year which we hope will be famed in the annals of history to the end of time, for establishing upon a lasting foundation the liberties of one-quarter of the globe. . . .

"But there are other motives before you — your houses, your fields, the legacies of your ancestors, or the dear bought fruits of your own industry and your liberty — now urge you to the field. These cannot plead with you in vain, or we might point out to you further, your wives, your children, your aged fathers and mothers, who now look up to you for aid, and hope for salvation in this day of calamity only from the instrumentality of your swords. Remember the *name* of Pennsylvania. Think of your ancestors and of your posterity."

These stirring words, probably from the able pen of Dr. Benjamin Rush, did not hasten every able man to the recruiting station. What seemed like indifference on the part of some of the German settlers in the eastern counties of Pennsylvania was not a lack of love for their country. The German farmers in Northampton County were in a sense self-sufficient on their own farms and had not been seriously affected by British tyranny. They were not well acquainted with British affairs. Then too there still were language barriers. They had left their own homeland with its many European conflicts and had had no hand in the misunderstandings between England and its colonies. Their love and loyalty were attached to their immediate homes and acres and not to any new principles of government which were being formulated among the men of influence, the wealthy and the educated. And if they were of the "peace" people—Quakers, Mennonites, Dunkards, Schwenkfelders, or Moravian Brethren, their religious beliefs made it impossible for them to participate in a revolution.

But now refusal to enlist was to be dealt with rather severely. On September 14, 1776 the Constitutional Convention passed an ordinance that every male between the ages of sixteen and fifty who did not enroll in the militia must pay 20 shillings every month as long as he is not enrolled and at the rate of four shillings per month on the annual value of his estate. These fines were to be used to support the families of poor associators and to assist the widows and children of those who were war casualties. All persons over fifty years of age, who were exempt from military duty were also required to pay four shillings. Any person over fifty years who had one or more unmarried sons as associators, or who volunteered even though over fifty, if found fit, was exempt from paying the tax.

Their resistance as conscientious objectors brought upon the Brethren the malice and suspicions of their neighbors. It was during these times that the terms "Whigs" and "Tories" became more and more frequently used, the former applied to those who opposed King and Parliament, and the latter to those who supported them. Many times the Brethren had to submit to the odium of being called Tories and scorned as enemies and traitors. Also the payment of taxes and fines weighed heavily upon them and brought real hardships. In the course of time some of them took the test oath and some enlisted, as we shall later see.

The notable events of the ensuing months: the disastrous Battle of Long Island, the capture of Fort Washington, Washington's retreat through New Jersey, the Crossing of the Delaware, the Battle of Princeton, the Battle of Brandywine, the British occupation of Philadelphia, these are common history and need only to be mentioned here. The inhabitants of the little village of Emmaus could not help knowing about them even though news travelled more slowly in those days. Perhaps they were more stirred by what was happening in their immediate neighborhood.

Indeed there was no lack of topics and of incidents for conversation, brought almost daily from Bethlehem, which was fast becoming a lively center. And how they must have thrilled with excitement when they heard that the General Hospital of the Continental Army was to be removed to Bethlehem. In the afternoon of December 3, 1776 Bishop Seidel, who so often ministered to the little flock in Emmaus, received a letter which read:

Gentlemen:

According to his Excellency General Washington's Orders, the General Hospital of the Army is removed to Bethlehem, and you will do the greatest act of humanity by immediately providing proper buildings for their reception, the largest and most capacious will be the most convenient. I doubt not, Gentlemen, but you will act upon this occasion as becomes Men and Christians; Doct'r Baldwin, the Gentleman who waits upon you with this, is sent upon the Business of Providing proper Accommodations for the sick; begging therefore that you will afford him all possible Assistance,

I am Gentlemen,

Your most humble servant,

JOHN WARREN, Gen'l Hospit'l Surg'n and P. T. Direct.

Hanover Gen'l Hospit'l

December 1, 1776.

On the evening of the same day Dr. William Shippen, Director General of the Hospitals and Surgeon General Warren arrived in Bethlehem. The Brethren's House (later the Colonial Hall of the Moravian Seminary for Women) was immediately prepared for use as a hospital. Two days later the wagons with the battle-wounded began to arrive and more the following day. During December, 1776, there were sometimes between five hundred and six hundred soldiers sheltered in Bethlehem. At last the Brethren had an opportunity to prove themselves loyal patriots, not by the use of arms, but by ways of peace in administering to the sick and wounded. They went all-out in serving and helping and soon won the gratitude and respect not only of the soldiers but also of the officers. —The Sun Inn was crowded with officers and guests. On December 15 General Horatio Gates, the ranking Division Commander under Washington, arrived. On December 17 they received word that General John Sullivan with several thousand men was marching toward Bethlehem and asked to have a supply of bread baked, but with Bethlehem already crowded, General Gates sent an Adjutant to tell Sullivan to cross the river with his men and camp in the Saucon Valley. These were indeed exciting weeks not only for Bethlehem but for the entire countryside. In Bethlehem carpenters and laborers were busy making coffins and digging graves. When the last inmates were removed on March 27, 1777, and the hospital closed a hundred and ten had been buried on the hill across the Monocacy.

The early summer months of 1777 were relatively quiet. Members of Congress from the New England States paused to look around the much spoken of town of Bethlehem, on their way to Philadelphia. In June Congress took further action and the Test Act was now applied more severely than before upon any in Pennsylvania who refused to take the oath. The battle of Brandywine occurred on September 11th. General Washington now ordered the transfer of military stores to Bethlehem. On September 16 a train of 36 wagons arrived with stores and the next day another of 38 wagons. The supplies were deposited near the Monocacy north of the town. On September 21 the gallant young Marquis de La Fayette, wounded at the battle of Brandywine, with his suite of French officers arrived in Bethlehem for medical aid. The busy Sun Inn was no place for the wounded man. He was brought to the home of George Boeckel, where he remained until October 18, in no hurry to get well under the care of the charming Liesel Boeckel. On the 21st and 22nd Congressmen began to arrive, among them Henry Laurens who in November would become President of Congress, and among others John Hancock, Samuel Adams and John Adams, Benjamin Harrison and Richard Henry Lee.

An entry in the Bethlehem *Diary* for September 24 reads:

"The whole of the heavy baggage of the army, in a continuous train of 700 wagons, direct from camp, arrived under escort of 200 men, commanded by Colonel William Polk of North Carolina. They encamped on the south side of the Lehigh, and in one night destroyed all our buckwheat and the fences around the fields. The wagons, after unloading, returned to Trenton for more stores. Among the things brought here were the church bells from Philadelphia, and the wagon in which was loaded the State House bell, broke down in the street, and had to be unloaded."

The State House bell, forever enshrined in the heart of America, together with the chimes of Christ Church, was brought from Bethlehem to Allentown and concealed in the cellar of the old stone Zion Reformed Church on Hamilton Street, where it remained until the British had left Philadelphia when it was returned to the State House.

We have briefly related the above well-known historic events that the reader may better understand the pages from the Emmaus *Diaries* which we shall present in English translation in the coming pages.

* * * * *

For a second time the sick and wounded of the Continental Army were to be taken care of with hospital headquarters at Bethlehem, and this time for a much longer period. On the evening of September 19, 1777 Dr. Hall Jackson brought a letter addressed to Brother John Ettwein from William Shippen, Director General of the Continental Hospitals. The letter read as follows:

My D'r Sir:

It gives me pain to be obliged by order of Congress to send my sick and wounded Soldiers to your peaceable village—but so it is. Your large buildings must be appropriated to their use. We will want room for 2000 at Bethlehem, Easton, Northampton (Allentown), etc., and you may expect them on Saturday or Sunday. I send Dr. Jackson before them that you may have time to order your affairs in the best manner. These are dreadful times, consequences of unnatural wars. I am truly concerned for your Society and wish sincerely this stroke could be averted, but 'tis impossible. I beg Mr. Hasse's assistance—love and compliments to all friends from, my d'r Sir,

Your affectionate
humble Serv't

W. SHIPPEN, D. G.

Trenton September 18, 1777.

Three days later the wounded began to come, but also other soldiers and civilians came, fleeing from Philadelphia on the approach of the British to Philadelphia. Within twenty-four hours 700 wagons loaded with munition and baggage had arrived. All this and the British prisoners that had already been quartered there brought Bethlehem to the brink of chaos.

Some of the wounded soldiers were brought to Allentown. It was at this time that it was found necessary to turn the little village of Emmaus also into hospital quarters. Curiously this fact has remained unmentioned hitherto, but let the *Diaries* of Emmaus speak for themselves.

From the congregational *Diary*¹ for 1776 we have culled the following entries which pertain to the events considered in the preceding pages.

May 25.—It must be mentioned that while Friedrich Romig, Sr.² and his family were attending communion services here, his house and also the houses of his two sons were searched by a group of 25 men who took away their guns.

July 9.—Three men from Salisbury Township came and took the guns from the local inhabitants.

August 5.—A corporal with some other men came to our brethren in Upper Milford Township and told them they were to present themselves next Wednesday for drawing lots to determine who was to join the militia.

August 8.—A money tax was required from the above brethren, in turn for being cleared from service. A like order was served to our brethren in Salisbury and the Captain said it was upon the Colonel's orders, but the brethren went to see the Colonel who denied that he had issued such orders.

¹ *Diarium des Gemeinleins Emmaus, 1776* in Emmaus Archives.

² Born April 4, 1713 in Ittlingen in the Palatinate, of Lutheran faith came to Penna. in 1731 and settled on a farm in Maguntsche Tw. He married Catharine née Siegfried, Christmas, 1737; parents of 12 children. They joined the Moravian Church in Emmaus. He died July 6, 1783 and is buried on his own farm.

August 19.—This afternoon six men armed with guns came to get our Br. Giering and take him to Allentown. All sorts of charges were being brought, his being a Tory, etc. After much talk and the belittling of the Moravian Brethren they finally concluded they had done their part, charged him with the costs and let him go.

December 15.—Here in Emmaus we receive daily reports about the quartering of sick soldiers in Bethlehem, and the constant marching through the town of soldiery and the transportation of equipment, all of which causes us to think of the present situation of the people of the Lord¹ in this country. It gives us an opportunity to bring our distress, which continues to grow, to Him.

In his *Memorabilia*² for 1776 Br. Langgaard, the minister, regrets that he is no longer receiving the reports of the European Moravian communities (because of the war and international confusion), contacts which had meant much to the spiritual growth of their isolated little village in Pennsylvania. He ends with these words: "Our God, the God of order and peace, be praised, so that, when many turn about and join the majority, He may in His time lead us again upon the path of peace."

Emmaus Becomes Hospital Quarters For The Continental Army

The following entries have been translated from the *Diary*³ for 1777 as of unusual interest, the most remarkable of which bring to us of today the long forgotten fact that the little village became hospital quarters together with Allentown and Bethlehem, for the sick and wounded of the Continental Army. At a time when there were less than a hundred inhabitants in the village, with only 36 adult men, they took care of as many as 132 sick and wounded soldiers.

We turn to the pages of the *Diary*, with Br. Langgaard still the Diarist:

January 3.—The brethren in Upper Milford were summoned to present themselves on the morrow, for recruiting into military service.—

Three men were drawn: Michael Knauss, Friedrich Romig, Jr. and Henrich Bauer.

January 7.—Those men drafted from Upper Milford, under threat from the military officers, paid their money penalty for not serving, although some of them had not a penny at home.

February 2.—This week our people were not a little frightened when they were threatened with military service.

February 9.—This week three troops of soldiers marched through here on their way to Allentown, but they disturbed us very little.

February 24.—Today Sebastian Knauss made his last will.

¹ Here the non-resistant Moravian Brethren.

² An annual listing of the notable events of the village year appended to the *Diary* for the year and read to the congregation on New Year's eve at vigil services.

³ *Diarium des Gemeinleins in Emmaus 1777*

February 26.—Sebastian Knauss¹ died at 4:30 this afternoon.

February 28.—The remains of our beloved brother were laid to rest in God's Acre. The many people and the attentiveness with which they listened to the sermon indicated the esteem in which he was held.

March 2.—After service today a lovefeast was held for the entire congregation as requested by the late Sebastian Knauss.

March 4.—Br. Langgaard is seized with violent chills, followed by vomiting and fever.—The brethren repair fences around the church property.—In the afternoon a *vendu* at Sebastian Knauss's house.

March 14.—Br. Otto came from Bethlehem and brought medicine for Br. Langgaard and Sister Knauss, but it has little effect.

March 16.—Death of Sister Elisabeth, wife of Michael Knauss. She leaves seven small children to mourn her.

(The Rev. Andreas Langgaard² died on March 21. With his wife Maria Elisabeth he had served Emmaus from June 30, 1773 to his death. He was buried in God's Acre, grave No. 64.—In the middle of April Heinrich and Elisabeth Lindenmeyer return to the ministry in Emmaus for a short time until June 14, when Franz and Anna Catharina Boehler take over the ministry and remain until July 24, 1779. It is Franz Boehler who marched with his men to prison in Easton and who ministered to the soldiers while in the hospital in Emmaus.)

June 28.—Another death of small pox.

July 3.—The brethren after they had mowed their own fields mowed the grass in the meadow by the *Gemeinhaus*.

July 8.—This afternoon our neighbor Blank, who is the collector, came together with six men of the militia to collect the fines imposed for not yielding to the draft. They did not pay willingly. The collector added another penalty of 5 shillings for costs. Among our villagers and others in Salisbury Tw. he collected £6. 5s.

July 19.—The brethren were busy this week with harvesting wheat and rye.

August 6.—This afternoon Br. Ettwein visited with us for a few hours.

¹ See Appendix D, *Personalia*.

² Andreas Langgaard was born March 10, 1712 at Holm in North Jutland on the Baltic. His father and forefathers were seafaring people. In his early boyhood he sailed the seas with his father and relates that he had much opportunity to experience the ways of unregenerate men. In his fourteenth year he began to read the Bible seriously and soon thereafter became a student of theology in Copenhagen. He came under the influence of the pietists Spener and Francke. He was called to a Danish parish by King Christian VI. In 1740 he married Maria Jespersen. In 1749 he came with his wife and family to Herrnhut where he remained with the Moravian Brethren for some years. In 1762 he came with a large group of Moravians to Bethlehem and soon thereafter went to minister to the small congregation in Hebron. In 1766 he went to Lancaster where he remained seven and one half years and from there to Emmaus, where he ended his eventful life. He was highly esteemed and much loved by the young of his congregation. In his last days he was visited here by Bishop Seidel and others who had crossed the sea with him. (Notes from a contemporary ms. in private possession)

- September 18.*—Brethren Shebosch and Johann Jacob (Schoeneck) on their way from Lititz to Bath stopped overnight with us.
- September 25.*—This afternoon single brother Gotfried Scholz passed through here as express messenger, on his way to George Washington. Through him we had confirmation of what Martin Leibert said about the great unrest among our brethren in Bethlehem.
- October 1.*—Our Br. Ludwig Andres upon delivery of an official penalty by the constable was forced to pay £25 for his servants and additional costs of 20 s.
- October 8.*—Today noon a military doctor came from Allentown with orders from Dr. Shippen, overseer of the hospital there, to bring sick soldiers to us, and requested the use of our *Gemeinhaus* for that purpose, and if we did not give it willingly, it would be taken over by force. But we showed them the late Sister Ehrenhardt's house and that of Michael Knauss and they were satisfied therewith.
- October 10.*—Toward evening 70 men were brought here from the hospital in Allentown. When the Doctor in charge, (it was not the one who first brought the orders on Oct. 8.) was asked whether they would regard our property and fences, or whether we should appeal to higher authority, a sergeant presented himself and said that he was there for that purpose and said that the men had been ordered to behave decently and not to disturb anything in the village.
- October 12.*—At 2 p.m. I preached an English sermon to the invalid soldiers who had gathered in the *Saal* of the *Gemeinhaus*, together with many of our brethren. My text was on the day's Evangel in Matthew 22. I had attentive hearers and some shed tears when I cordially invited them to come to the Redeemer.
From 11 o'clock until one o'clock today we heard heavy cannonading, which I myself heard and felt the earth tremble, but it must have been 20 to 25 miles from here.
- October 18.*—Some more sick and wounded soldiers were brought here from Allen(s)town. In the evening a wagonful came direct from camp, so that we now have in our village and in a neighbor's house 132 men.
- October 19.*—Regular service today but at 2 o'clock special English¹ sermon for the soldiers.
- October 31.*—Today the main overseer in Allen(s)town was here and required more room because the sick cannot all be cared for there and in Bethlehem. He said he did not like to drive people from their homes and looked about at some houses in the neighborhood (outside the village).
- November 2.*—Between two and three o'clock English services for the soldiers.
- November 8.*—This evening fire broke out in Michael Knauss's house (part of the military hospital). Later also a fire in the deceased Sister Ehrenhardt's house but soon both were extinguished without damage.

¹ Otherwise Moravian Services were conducted in German.

- November 12.*—The Brethren Giering and Leibert have been to Bethlehem to see Dr. Shippen on hospital business. They returned with the news that the hospital will soon be removed from here.
- November 16.*—Today I preached in English (Matthew 24:15-28) because the soldiers in the hospital asked for it.
- November 18.*—The Brethren George Ziegler and Martin Leibert returned from Bethlehem with two and one-half bushels and a peck of salt for the villagers at a cost of £52!¹
- November 24.*—After receiving the military summons our Brethren George Leibert and Henrich Knauss went to seek advice from Christoph Wagner about their not going to military drill and not joining the militia.
- December 2.*—Brother Giering was out all day procuring things for the hospital, on returning home stopped toward evening in a house about a mile from here to warm himself. While there he was attacked, roughly treated and beaten by a certain Peter Lauer from Goeschehope (Goschenhoppen), although he had had no words with him. This Peter Lauer took him to be a Tory.
- December 23.*—In the hospital I visited the very sick Matthew Thomson, who yesterday already wished to see me. He said his parents and brothers and sisters are in the North of Ireland.
- December 25.*—At 2 p.m. English service for the soldiers.
- December 31.*—Brother Giering was in Bethlehem today to straighten out hospital accounts with Dr. Shippen.—Dr. Bond, who is on his way to headquarters stopped here and spent the night with Brother Giering. Dr. Bond appeared very friendly and told me about the Christmas service in Bethlehem which he had attended with his family.

Imprisoned for Conscience' Sake

The acts of mercy performed by the Brethren during these difficult war years had won both the gratitude of the wounded soldiers and the respect of the military officers and high officials as well. But in the Spring of 1778 the old problems of military service and the oath of allegiance rose once more to harass the Brethren. The measures taken by Congress in June were of course not directed at the Moravians and other groups of conscientious objectors as such. Indeed, many members of Congress were kindly-minded toward them. But there were still enough others who were uncertain about their allegiance or outright Tories.

In May 1778 the Moravians and Schwenkfelders had presented petitions to the State Assembly begging release from the militia and test laws, but after some debate the petitions were denied, although in the report drawn up to give reasons why these petitions could not be granted, kind words were written about the Moravians and similar groups. However, in practice the militia and test laws were now exploited by the local

¹ With depreciated Continental Currency a bushel of salt cost the equivalent of \$22. See Levering, *History of Bethlehem*. p. 460.

officialdom, who made them the instruments of their own petty and malicious grievances. Even corruption, malfeasance and fraudulent trickery with exacted fines and penalties set in. Notorious at this time was John Wetzel¹ who pursued the Moravian Brethren mercilessly and who made himself generally disliked by fair-minded people, even incurring the disapproval of the authorities. John Wetzel had become a King's Justice in 1774; in 1775 a delegate to the Provincial conference of June 18th; on November 5, 1776 elected to the first Assembly; and now on May 16, 1777 appointed County Lieutenant. He lost no opportunity to make himself felt.

In June, 1777 the Assembly had passed an Act of Attainder, which continued operative through 1778. However, among the lists of persons attainted as enemies of the country there were no Moravian names, but John Wetzel, the former Moravian, apparently from deep-seated malice, goes into action. In the following pages from our *Emmaus Diary* we hear only briefly about him, and therefore turn to the more detailed narrative from Levering's *History of Bethlehem*, p. 498 f. concerning the arrests in Emmaus:

"With a view to bringing this about and to creating panic among the men at Bethlehem, County Lieutenant Wetzel put forth his boldest stroke early in April, 1778, when he finally brought to pass the arrest of twelve Moravians, with some others, and their lodgement in prison at Easton, on trumped-up charges which the diarist of Bethlehem unhesitatingly pronounces "a tissue of falsehoods." The arrests were not made at Bethlehem nor even at Nazareth, but in Wetzel's own neighborhood at Emmaus, where it could be done more easily and with less likelihood of immediate interference from higher quarters. They were marched like criminals with much show of guard and restraint, through Bethlehem, as an object-lesson. Sick soldiers in the hospital looked out of the windows and jeered as they passed, until they learned that they were Moravians, and then this ceased. The procession was made long, in order that it might be more imposing. The guards, acting under instructions, tried at first to prevent all communications with them at Bethlehem, but had to give way in this particular and permit them to be served with dinner, which the guards of course shared, and doubtless esteemed more highly than Wetzel's orders. One of the charges was that one of them had shot at the constable sent to arrest him, and had wounded him. It was soon ascertained that the shooting was done by another man in the neighborhood who had no connection with the Moravian Church. Accusations, as absurd as the old stories about sending powder and lead to savage Indians, were brought against

¹ John Wetzel was born December 14, 1730, the oldest son of Conrad and Catharine née Bayer Wetzel, early settlers in Macungie Tw. and charter members of the Emmaus congregation. He was only baptized in 1748, and by Bishop Spangenberg himself before the entire congregation. He later defected from the Brethren and is not mentioned again in the Church Records.

others. Wetzel and their other accuser failed to appear against them when the trial was set. When the second attempt was made to try the case, he and Jacob Miller appeared and swore to the platitude that they were dangerous enemies of the State, and they were bound over. At the end of April, they were permitted to go home, but were threatened with another arrest if they did not take the test. Less than a week later, they were summoned before Squire Morey, at Allentown, to take the oath. Eventually the most of them were worried into doing so. One of their number, against whom Wetzel had a grudge on account of a private quarrel, was left sitting in jail at Easton. Finally after an appeal to the Supreme Court proved fruitless — for, as the law was framed, nothing could be done — he took the oath, paid the costs and was released.”

But let us turn to the pages of the Emmaus congregational *Diary* for 1778. Again, as so often, we could wish the diarist to have written at greater length about these stirring times in the lives of our villagers.

January 18.—This afternoon about 4 o'clock a Company of Massachusetts Bay New Englanders arrived here and took night quarters in our village. They billeted themselves about in our houses without first asking us. First they came and wanted to take possession of our *Gemeinbaus* by force, but we directed them into the village. In the end we put up several of them in the *Gemeinbaus* anyway. Brother Giering went to the officer who with eight others had taken quarters in Sister Knauss's house and told him that this was not the way night quarters should be taken, but that the people should be informed beforehand, and besides there was an empty hospital in the village. After they had been here for a while and saw that they were being served on every hand in a friendly and willing manner, it came to light why they stayed here. They had only started on the march from Bethlehem and were to continue further on that first day, but on the way to Emmaus they met the boy of one of our neighbors, of whom they inquired about the place where they expected to go. The boy told them they should come here, there were houses enough, and that the people were all Tories, except those in the last two houses opposite each other, who were Whigs. We held no service this evening!

January 19.—Early this morning they marched on and we suffered no hardship from them. On the contrary they were all very thankful “for the good usage” and said that on their whole journey they had not been treated this way and that they would remember it. On the other hand, Brother Ernst, who missed one of his bracing-chains, rode after them and located the missing chain, was not so well treated. When he told the driver, the latter wanted to knock him off his horse, and when he went to the officer about it, and the latter learned that he had not sworn to the state, it was time for Brother Ernst to leave, otherwise they would probably have taken his horse and himself along to camp. But he did lose his chain!

- January 20.*—The remnant of our local hospital, which still consisted of some 40 persons, was transported to Allen(s)town and they were all very sorry they had to leave here and thanked us profusely for the treatment they had received from us since last October.—Doctor Bond, who was on his way to camp, came through here. He had to stop here to have his sleigh repaired. He had to spend the night here and we entertained him in the *Gemeinhaus*.
- January 23.*—Some of our brethren again had a small party of soldiers quartered in their homes for the night. They had been in the hospital here some time ago and were now on their way back to camp.
- March 3.*—Toward evening a Company of New England soldiers, some 250 of them, arrived here. They were on their way to camp. Our brethren and sisters quartered them in the village for the night.
- March 4.*—It was found that those who were quartered in Sister Weiser's house had taken some of her pewterware with them.
- March 10.*—We had the pleasure of entertaining for the night Brethren John Heckewelder¹ and Shebosh² on their journey to Muskingum.³
- March 12.*—Around noon today two brigades of wagons passed through our village and in the evening at service time some more came. The wagon-master of the first said there would be more than a thousand wagons coming from Boston. So much driving in thawing weather is doing much damage to our village road.
- March 19.*—Another party of New England soldiers for the night, four of whom were in our house (the minister's).
- March 20.*—Quartermaster General(?), on his way to camp, spent the night here and we entertained him in the *Gemeinhaus* as well as we could.
- March 26.*—Toward noon Brother Hasse⁴ stopped with us for a short time to refresh himself on his way to Valley Forge. He revealed to us in secret the reason for his present journey and that it was of great concern for us. We put our trust in our good Saviour and His dear Father. He will bring their plots to naught, for they stand for an evil cause.
- March 30.*—Our dear Brother Hasse returned from Valley Forge last night and stopped with us on his way back to Bethlehem. He left for home after breakfast.
- April 1.*—We ended the last month with grateful hearts. Early today a commando of 10 men came and seized our Brethren and young men in our village and our rural Brethren as well, excepting a few and marched them as prisoners to Allen(s)town. They went as docile as sheep among wolves. May the Saviour give them courage and wisdom and grace to show themselves as members of Christ.
- April 2.*—Sisters Weiser and Andres went to Allen(s)town to take our

¹ Famed missionary to the Indians, second only to Zeisberger.

² John Joseph Bull, a white man from Oley, baptized by the Moravians in Bethlehem, worked among the Indians, married an Indian woman, and later known by Indians and Moravians as Shebosh.

³ Muskingum, Ohio, where the Moravians had established Indian Missions.

⁴ John Christian Hasse, scrivener and Notary Public at Bethlehem.

- captive brethren something for their entertainment and to bring them victuals. They found the prisoners contented and comforted in acting as one man with reference to taking the test oath and rather than so to do to have themselves imprisoned. They adhere to their resolution not to take the test oath and nothing would move them to do otherwise. May the Lord strengthen them and support them to His honour!
- April* 3.—Some of the brethren visited our prisoners in Allen(s)town and we learned from them that they are all in good spirits. But because they would not do the test oath they are now sentenced to the prison in Easton. This really cheered them up for they were glad to get out of the ill-smelling quarters in which they had been confined in Allen(s)town. They were abused and had to listen to blasphemous insults, but Brother Giering, calm with it all, gave courage to the rest.
- April* 4.—Sisters Liese Leibert, Betty Romig and Catharina Elisabeth Knauss went to Allen(s)town this morning to bring the prisoners a good breakfast before they are marched to Easton. Greeting the folks at home they leave for Easton in good spirits.
- April* 6.—Brother Ziegler and I journey to Easton to visit our captive brethren and when we arrive there toward evening, we laugh and weep together for joy.
- April* 7.—After taking leave from the prisoners and comforting them with the firm faith that they will soon be liberated, we returned to Emmaus by way of Bethlehem.
- April* 14.—Today we heard through our neighbor Funk, who returned from Easton, that our captive brethren would still have to be kept there, because the people who had been ordered to their hearing had not come. They are now drawing up a petition to be presented to council of state.
- April* 22.—This evening a young man from Easton brought a letter from Brother Giering and at the same time came to summon some of our neighbors, who are to appear as witnesses for our brethren at the trial tomorrow. We helped him execute the summons.
- April* 24.—Early today we had the joy of welcoming home our brethren and young men, although they are not yet entirely free. We were grateful to our Saviour for having helped them up to now and that He meant so well with us in that this very evening we received a whole Regiment of New York soldiers and gave them night quarters.¹ Every house was packed with them. In the *Gemeinhaus* we had the Colonel and Lt. Colonel and several officers with their servants and they accepted our services with thanks.
- April* 25.—This morning they all gathered in one place here and then went their way.
- April* 26.—This evening before our service several officers, among them the Captain of the regiment which lodged here night before last, arrived here, and because they came to meeting with us, I spoke in English about the passage in John 20: Blessed they who do not see and yet believe.

¹ Though against bearing arms, they welcomed an opportunity to be of aid.

- April 28.*—About noon today most of our brethren walked to Bethlehem in order to get to Easton in good time tomorrow for the appointed trial.
- May 2.*—This evening the constable arrived with summons for our brethren who were to appear in Allen(s)town day after tomorrow about payment of substitute money.
- May 4.*—Our brethren were summoned to Allentown again where they appeared before Wetzel and his committee. He gave them rough treatment and quoted someone who would swear against them. Brother Giering told him there had been swearing enough and that someone had sworn that they were enemies of the country. Brother Giering stated that he could prove that they were friends of the country whereupon Wetzel flew into a rage, rushed up and down in the room and stamped with his feet, when the truth was told him. He threatened to beat and shoot Giering but Giering replied that he had no ability to settle anything with violence. In the end the committee granted them a week in which to pay their fines which amounted to £53 and 15s.
- May 18.*—This morning Brother Giering was summoned by the constable to appear before Justice Levers because he was charged with being unfriendly toward independence.
- May 25.*—Brother Giering left for Easton to appear before Justice Levers.
- May 30.*—(We receive) a letter from Brother Giering in which he informs us who it was that caused him to be imprisoned again.
- June 16.*—About two miles from Emmaus we met a whole company of Indians on their way home from camp.
- June 18.*—During the night Sisters Giering and Weiser returned from their visit with Brother Giering in Easton and reported that he had been told in Court that if he did not take the test oath in 30 days his property would be confiscated.
- July 9.*—This afternoon I visited Brother and Sister George Leibert who had just returned home from Gnadenhuetten and saw on the way some 300 refugees from Wyoming, mostly women and children in a pitiful condition.
- July 12.*—After services today a man arrived and ordered our brethren who are in the 1st, 2nd, 3rd and 4th classes to appear before the militia in Bethlehem tomorrow.
- July 13.*—Toward evening, to the great joy of all our brethren and sisters Brother Giering came home after his second imprisonment of seven weeks in Easton.
- July 18.*—Because most of our people are busy with the grain harvest our weekday evening services have been canceled.
- July 22.*—A letter came today from Brother Detmos of Nazareth enclosing 22 dollars and 5 shillings, which some brethren in Nazareth collected for those of us who had been in prison.
- July 28.*—Toward evening a German officer arrived from the American Army on his way to Pottsgrove. His name is Arner von Brandenburg. Our Moravians are not unknown to him. He has been here only a year. He accompanied us to our evening service. We lodged

him in the *Gemeinhaus*, for our brethren are not equipped to entertain such prominent guests in their homes.

The above were some of the entries in the *Diary* of the Emmaus Congregation for 1778. But the loyalty of the villagers continued to be suspected and there was no end to their harrassment on the part of malicious persons. In the fall of the year we find the following entries:

September 11.—Constable Wolbe who had appeared with summons in Bethlehem, now brought similar ones to Emmaus in which I and ten of our people were ordered to appear in Allen(s)town next Monday.

September 16.—At one o'clock today the constable returned and issued a legal summons in which 11 additional brethren and young men are ordered to appear in Bethlehem on the 18th of this month.

September 18.—This forenoon I and 19 others of our brethren and young men went to Bethlehem to appear before Justice Warren Leinbach, the two brethren George Ziegler and Christian Christ remaining at home on account of their old age. After we appeared and were asked whether we would take the test oath, we declared that we could not do so without charging our conscience with guilt, and because of this we were sentenced to be imprisoned in Easton. But the constable made clear that the sentence was not to go into effect before next Tuesday and therefore we returned home that night.

September 21.—This afternoon some of the above men returned to Bethlehem.

September 22.—Toward four this afternoon I and the rest followed and we all came together in the Easton prison. . . . During the following days while court was in session the prison keeper who is our true friend and does his utmost to help us, and so also the lawyers whom we have engaged, make us hopeful that we may be liberated without taking the test oath, with which hope we also comfort our dear ones.

September 24.—That same evening when the court stayed in session until midnight and the lawyers had done everything they could to get us freed, we heard that we were to remain in prison until next court session, because the two Justices who were on the Committee had gone home, which was a put-up job, so that the others in the court had an excuse not to liberate us.

September 25.—After my captive brethren considered the situation and the circumstances from every side and also had already endured so much they resolved to take the test and that same evening were freed and went home. I remained there alone and found comfort in the watchword for the day: Lord Sabaoth, well for him who trusts in Thee.

September 26.—This afternoon Mr. Levers invited me to a cup of coffee. He wanted to speak with me with respect to taking the test, and when he found me still steadfast he proposed a plan by which I could be helped out of prison.

September 27.—Today I not only had a visit from Br. John Knauss of Emmaus, who brought me some things together with comforting words from my Catharina, but also this afternoon came Br. Just Jansen. Through the former I sent a letter to Br. Ettwein in Bethlehem reporting my conversation with Mr. Levers and his proposition.

September 28.—Today I was unexpectedly rejoiced by a visit from Br. Ettwein and Br. A. Van Vleck. The former had spoken with Mr. Levers and gave me hope of being freed at the end of the week. It so happened that Mr. Levers did not leave Easton as he had thought and that toward evening Justice Sillyman and Commissioner Arndt came to town. When Sillyman who is President of the Court asked me briefly about the Test and I told him that I had no hesitation in my loyalty to the country, but the oath of abjuration was against my conscience, and if I could not be tolerated in this point of liberty of conscience, I'd rather leave the country and that I desired and prayed nothing else but that my brethren remaining in the county might be treated with moderation and mercy, for we were not the people against whom they should be executing the laws with such severity. Sillyman said that he was for moderation and mercy and asked me whether I could furnish bondsmen. Mr. Hen. Vollert and Mr. Ehler, the prison-keeper, came forth and thus I was bonded to appear once more at Court in December.

September 29.—After paying Peter Ehler for my prison fare and to the Sheriff his fee, I left today for Bethlehem, where I was put to shame by the brotherly love and the joy wherewith I was welcomed.

On September 30 the Moravian minister, Francis Boehler, was once more at home and on that same day visited every home in Emmaus. Early on December 21 he journeyed to Easton in the company of Br. Friedrich Wuensch to appear before the Court on December 22 as a bonded man. But in the meanwhile the Act against enforcement of the test oath was passed in the Assembly and Brother Boehler was freed. Looking back over the past months he wrote in his *Memorabilia* for the year 1778 as follows:

On *April 1* fifteen of our brethren and young people were taken to Allen(s)town by a Commando of Militia and kept in a wretched lock-up; then twelve of them were taken to Easton and put in prison like thieves and murderers, and after spending four weeks there they were brought before a Court of Inquiries and then were freed.

On *May 18* Br. Giering was again imprisoned and kept there for seven weeks and only came back home in July. About this time Johann Knauss was also summoned before the Justice because of charges made by some hostile person.

On *September 22* Br. Boehler with nine other brethren and young men, after they had been brought before the Justice in Bethlehem, were

put into prison (in Easton), where, having suffered much they gave way (i.e. they took the oath) before the Court. Br. Boehler remained as prisoner, but his trial was postponed to the next session of Court against security. But in the meantime he was released through Act of Assembly that brought the oppression which had lasted nine months to an end. We can say nothing more, but "Dear Lord, forgive them, for they know not what they do."

Anno 1778 had indeed been a soul-shaking year for the people of our little village, but better days were coming. Brother Ettwein, a familiar figure in Emmaus, where he often visited and conducted services, was the outstanding Moravian during the Revolutionary War. At first decidedly opposed to the Revolution, which exposed him to the charge of being a Tory, he later became converted to the cause of the colonies. Though not yet a bishop, he was a man of wide experience and usually the Moravian representative in dealing with the civil and military authorities during the war. Through his honesty and courage and simple demeanor he commanded the respect and confidence of the authorities. Fearing internal dissension among the Brethren, for by this time some had taken the oath, and also believing in the unity of faith wherein lay their strength in the past, John Ettwein now tenaciously set out to use his full influence in getting relief from the laws which applied to the traitors and Tories, but not actually to the peace-loving Brethren. He now gathered signatures to a second petition, after the first of May, 1777, and sent it to the Assembly.¹ A bill was finally passed on November 26, 1778, amending the test laws. It became law on December 5, 1778. The amended law did not oblige anyone to take the test oath, but those who would not do so were to have no right of franchise nor were they permitted to hold any office or perform any public function; but otherwise they were exempt from all other penalties. John Ettwein had won a victory of a sort. Thus matters remained during the war period, but the test acts were modified in 1784 and finally repealed in 1789.

For the inhabitants of the little village their experiences during the Revolutionary War outweighed all others of the eighteenth century. To us of the twentieth century the stubborn stand they took may hardly seem justifiable.

One hundred and twenty-five years later Bishop Levering could write as follows:

"Whether the Brethren were justified in thus standing so stoutly by their principles and scruples in this matter and endeavoring to hold all who might have yielded, together on this ground, may well be questioned; for the time was past when further loyalty to the King could fairly have been regarded as a religious duty, and the provision that affirmation might take the place of

¹ See Appendix E.

an oath, in formally transferring allegiance, removed the scruple about taking oath. That under the increasing tension and the exasperating struggle against Tory intrigues, becoming almost desperate, so many who were in the thick of the fight or laboring under the tremendous responsibilities of the time continued to have unshaken confidence in them and to view their attitude leniently, is remarkable. That some leading men in the county who respected them and had been personally their friends, began to lose patience and make less effort to restrain the hot-headed zealots and the rabble, is not surprising. Many Moravians at other places took the test and remained just as good people as they were before. In view of all this, it is a matter of astonishment that they passed through the ordeal unscathed, beyond the frightful bleeding to which they were unmercifully subjected in the matter of militia fines. It stands as a notable instance of how innocence of evil intent and sincerity of motive are often taken care of by the unseen hand.¹

Twelve Men — Unrecorded and Forgotten

IN THE PRECEDING PAGES we have indicated some of the difficulties the villagers of Emmaus encountered during the years of the American Revolution. They found themselves struggling between love of country and their religious scruples. It is understandable that their spiritual leaders could admit of no compromise, even though they suffered the ignominy of being called Tories. The ministers during those years, who were at the same time the congregational diarists, do not record the names of those who were imprisoned in Easton for refusing to take the test oath, nor of those who yielded and took the oath. They make no mention of the fact that twelve men out of the Moravian congregation enlisted for service in the Revolutionary War, nor do they state their names. Were these ministers so mortified that they consciously tried to consign these men to oblivion through their silence? Or did they themselves experience an inner conflict in which conscience triumphed over patriotism? We shall never know. Were those twelve men who enlisted among those who had been imprisoned in Easton and who had taken the test oath? That too we do not know.

We know that each of the twelve returned from the war to his home, lived out his natural life and at the end found his last resting place in the little God's Acre. One hundred and fifty years passed over their humble graves and posterity had forgotten them, when the members of the Liberty Bell Chapter of the Daughters of the American Revolution found among the lists of those who had served in the war from Lehigh County the names of twelve men from Emmaus.

¹ Levering, *History of Bethlehem 1741-1892*, p. 460.

Who were these men who dared to "fall from grace" for their country? The compiler of this history believes their names deserve to be perpetuated here. To the scant service records kept in Harrisburg we add to each the following information gathered from the birth and baptismal, the marriage and death registers preserved in the Moravian Archives of Emmaus.

ANDREAS, LUDWIG—*1st Class, 3rd Company, 1st Battalion
Company Commanded by Capt. Daniel Good
Northampton County, Militia, November 1, 1781
January 1, 1782. Series 5, Volume 8, Page 52.*

Ludwig Andreas (also Andress) was born September 29, 1734 in Maguntsche Township and baptized in the Reformed faith. He is believed to have been the son of Rudolph Andreas who emigrated from Boehn, near Mannheim in the Palatinate in 1731 and settled early in Maguntsche. In 1756 Ludwig married Sophia Knauss, born in Whitemarsh Township, near Germantown, November 28, 1737. She had come to Emmaus to live with her brother Sebastian Knauss. They became members of the Moravian Congregation on January 11, 1761. One of the earliest residents of Emmaus, he was 47 when he entered military service. He served as a member of the Committee of Council and Sacristan for a number of years. On Easter Monday, April 9, 1792, while listening to the sermon he collapsed and died.

BAUER, MICHAEL—*3rd Class, 7th Company, 1st Battalion
Company Commanded by Capt. Francis Rhoads
Northampton County, Militia, April 29, 1782
Series 5, Volume 8, Page 90.*

Michael Bauer was born September 29, 1745 at Jessingen in Wuerttemberg, the son of Martin Bauer, a vintner, and Anna Barbara, née Schiemp, who with their seven children came to Pennsylvania in 1752. They were received into the Moravian Congregation of Emmaus on January 2, 1763. On September 26, 1775 Michael married Rebecca Heil, who was born near Bethlehem, April 19, 1750. They owned and tilled a farm in Salisbury Township. Their marriage was blessed with eight children. Michael Bauer died February 16, 1818.

CHRIST, GEORGE—*5th Class, 7th Company, 4th Battalion
Company Commanded by Capt. Felix Good
Northampton County, Militia, April 29, 1782
Series 5, Volume 8, Page 363.*

George Christ was born February 12, 1753 in Lynn Township, the son of Christian Christ, born at Igelheim in the Palatinate, baptized in the Reformed faith, and his wife Maria Catharina, née Bergdaldt, born at Erlenbach in the Palatinate. They came

to America in 1749 and on September 20, 1758 became members of the small Moravian group in Lynn Township. On June 27, 1775 George Christ married Catharina (born July 20, 1757), the only daughter of Ludwig and Sophia Knauss Andreas. They were received into the Moravian Congregation in Emmaus December 26, 1777. Ten children were born to them. He ended "his pilgrimage here below" March 18, 1828.

CLEWELL, JOSEPH—*2nd Class, 2nd Company, Battalion (May 1780)*
Company Commanded by Capt. Jacob Heller
4th Class, 3rd Company, 2nd Battalion
Northampton County, Militia, April 18, 1782
Series 5, Volume 8, Page 126, 172.

Joseph Clewell was born August 3, 1760 near Schoeneck and baptized in the Moravian Congregation there. He was the son of George and Anna Maria, née Kuechle, Clewell. Like his father he became a weaver and practiced his trade, together with farming, in Emmaus. On July 7, 1790 he married Magdalena, the fourth daughter of Sebastian Knauss. She bore him seven children. She died July 10, 1803. On May 27, 1804 he married Elisabeth Leibert, a daughter of Martin Leibert and his wife Christine, née Ehrenhardt, with whom he fathered nine children. (Martin Leibert was also one of the twelve Revolutionary soldiers.) He died on June 30, 1832 from internal injuries resulting from a fall on the night of June 25th.

EHRENHARDT, JACOB—*5th Class, 7th Company, 4th Battalion*
Company Commanded by Capt. Felix Good
Northampton County, Militia, April 29, 1782
Series 5, Volume 8, Page 363.

Jacob Ehrenhardt was born September 19, 1760 in Salisbury Township, near Emmaus, the son of Jacob Ehrenhardt and his wife Barbara, née Andreas. He learned the shoemaker's trade in Emmaus, where he joined the Moravian Congregation on March 3, 1782. He lived in Whitehall Township for several years, and there married Susanna Saeger on March 1, 1785. Reared in the Lutheran faith, she later, on removing to Emmaus, was received into the Moravian Congregation on May 24, 1790. Jacob Ehrenhardt died September 12, 1825.

GIERING, ANDREAS—*6th Class, 7th Company, 1st Battalion*
Company Commanded by Capt. Francis Rboads
Northampton County, Militia, June 18, 1777
Series 5, Volume 8, Page 91.

Andreas Giering (also Goering, Gehring, Gearing) was born August 19, 1729 in Boll in Wuerttemberg, Germany and

baptized in the Lutheran faith. He learned the shoemaker's trade. With other Moravians he came to Bethlehem in 1751. He came to Emmaus and worked for a time for Jacob Ehrenhardt. Here on March 4, 1754 he married Maria Catharina Knauss, the sister of Sebastian Knauss with whom he sired 13 children. He and his wife were received into the Moravian Congregation in Emmaus February 16, 1755. In 1759 he erected the first house in Emmaus. He died March 20, 1803.¹

KNAUSS, HENRY—*3rd Class, 7th Company, 4th Battalion
Company Commanded by Capt. Felix Good
Northampton County, Militia, April 29, 1782
Series 5, Volume 8, Page 363.*

Henry Knauss was born December 3 (O. T. November 22) 1741 in Salisbury Township, the son of Sebastian and Anna Catharina, née Transeau, Knauss. He was baptized by the Reformed Preacher Straub. From his father he learned the wainright's trade. On April 22, 1766 he married Anna Maria, the daughter of Jacob Ehrenhardt. She was born December 6, 1748 and was baptized by Leonard Schnell in the first log church that stood in God's Acre. She lived through the ministrations of 32 different preachers and died June 10, 1840. Their marriage was blessed with 6 sons and 7 daughters. He was active in the affairs of the village and the congregation, having served as Steward and Sacristan and was for 30 years a member of the Committee of the Congregational Council. He died on May 3, 1810.

KUNKLER, CARL LUDWIG—*2nd Class, 5th Company, 2nd Battalion
Company Commanded by Capt. Jacob Balliet
Northampton County, Militia, May 15, 1780
Series 5, Volume 8, Page 118, 158.
Second Service—2nd Class, 5th Company,
2nd Battalion, Company Commanded by
Capt. Jacob Balliet, Northampton County
Militia, 1781.*

Carl Ludwig Kunkler was born in Bethlehem, April 2, 1757, the son of Master Shoemaker Daniel Kunkler, native of St. Gallen, Switzerland and Anna Maria, née Mayen, of Lindheim in Wetteravia. He learned the trade of forging nails. After a time in Hope, N. J. he came to Emmaus. On October 6, 1764 he married Anna Barbara Lanius, born October 6, 1764 in York. He served as bookkeeper of the treasury for village rents and also was the church organist. They had three children.

¹ See Appendix D.

LEIBERT, GEORGE—*1st Class, 7th Company, 4th Battalion*
Company Commanded by Capt. Felix Good
Northampton County, Militia, April 29, 1782
Series 5, Volume 8, Page 363.

George Leibert, the son of Michael and Barbara, née Roemlin, Leibert, was born in or near Philadelphia December 26, 1735. He was baptized a Catholic. He learned the blacksmith's trade in the shop of Jacob Ehrenhardt in Emmaus and after the latter's death carried on his work and tilled his farm. In 1760 he married Elisabeth, the second daughter of Jacob Ehrenhardt, and with her was received into the Moravian Congregation on July 28, 1762. Their marriage was blessed with 12 children. He suffered a mental derangement during the last months of his life and died June 19, 1804.

LEIBERT, MARTIN—*6th Class, 7th Company, 1st Battalion*
Company Commanded by Capt. Francis Rboads
Northampton County, Militia, June 18, 1777
Series 5, Volume 8, Page 91.

Martin Leibert was the brother of the above George Leibert. He was born in or near Philadelphia March 25, 1740. From his brother Peter Leibert in Germantown he learned the turner's trade. He came to Emmaus where he married Christina, the fourth daughter of Jacob Ehrenhardt, March 10, 1772. On June 5, 1774 he and his wife became members of the Moravian Congregation. Their marriage was blessed with 8 children. He died December 19, 1823.

WUENSCH, JACOB FREDERICK—*6th Class, 7th Company, 4th Battalion*
Company Commanded by Capt. Felix Good
Northampton County, Militia, April 29, 1782
Series 5, Volume 8, Page 363.

Jacob Frederick Wuensch was born at Lommersheim in Wuerttemberg November 5, 1748, the son of Bernhard Wuensch and his wife Barbara, née Scheubel. They came to Pennsylvania in September, 1750. Jacob learned the trade of nailsmith in his early years but later became a pipe- and tinsmith. On March 17, 1772 he married Maria, daughter of Andreas and Catharina Giering, and were both received into the Moravian Congregation on September 15, 1776. They had 8 children. Jacob Frederick Wuensch died July 21, 1812.

ZIEGLER, ABRAHAM—*4th Class, 7th Company, 4th Battalion*
Company Commanded by Capt. Felix Good
Northampton County, Militia, April 29, 1782
Series 5, Volume 8, Page 363.

Abraham Ziegler was born in Salisbury Township on June 15, 1756, the son of George Ziegler, a native of Freudenstadt

in Wuerttemberg and his wife Jacobina, née Gaisser. He learned the trade of linen-weaving. He was received into the Moravian Congregation in Emmaus on February 7, 1779. On March 7, 1780 he married Catharina Giering, the third daughter of Andreas and Catharina Giering. They had 6 children. He died January 28, 1832.

Twelve men! A small number indeed, but all things are relative. At the end of the year 1778 the Moravian Congregation from which these twelve men went forth consisted of 112 persons. Of these 49 were children, leaving 63 adults. Allowing for the number of women and the aged we find that nearly half of the available men were in the service. Of the twelve, four were in their forties.

The Post-Revolution Years

THE YEAR 1778 with its fears and suspense, its heartaches and spiritual sufferings, was at an end. For the villagers of Emmaus there was promise of better days. Br. Franz Boehler, their minister, who had in 1778 sat for weeks in prison in Easton for his conscience's sake, now recorded the following in his diary for 1779:

April 1.—For our brethren here in Emmaus this was a memorial day. A year ago today they were put in prison for the first time. Today, happy and contented, they have worked all day in clearing God's acre (in preparation for the Easter morning litany).

It may well be that some of the excitement that prevailed in Bethlehem on June 15, 1779 was also echoed in Emmaus, for on that day some 20 American officers in the full panoply of their newest uniforms (we may well imagine) came riding from Easton and halted at the Sun Inn. They were escorting an unpretentious, plainly dressed little lady, the most illustrious yet entertained in that widely known hostelry. It was Lady Martha Washington. She had spent the previous months with her husband, the Commander-in-Chief, at his headquarters in Somerset County, New Jersey. Bishop Ettwein gallantly escorted her around Bethlehem. She attended the evening service with her entourage, on which occasion the Bishop spoke in English and the choir and orchestra offered music. The following day she continued on her way to Virginia.

In July of that year Br. Franz Boehler and his wife Anna Catharina, who had been with the Emmaus Brethren during those difficult times, were now transferred to Tulpehocken and Br. Schwihel¹ and his wife Anna Regina took over the ministry and the supervision of the school.

Br. Schwihel now continues the diary (and we note that he frequently writes Emmaus with only one *m!*):

October 14.—Fine weather. The brethren are busy with their buckwheat harvest and only five persons show up for the evening service, so I hold a song service for them in my room.

October 17.—Brought the fathers together to consider what is to be done about reopening school. They were unanimous in their wish to have school begin again a week from tomorrow.

December 16.—At 3:30 p.m. we welcomed Br. and Sister Reichel.

¹ Johann Swihola (in our records "Schwihel") was a member of Bishop Reichel's party, who had arrived from Europe, March, 1779, to assist John Ettwein and the aged Bishop Seidel during the post-war reconstruction period.

December 19.—Big rally (while Bishop Reichel is here) and lovefeast for all the congregational choirs, big and small—even attended by those from the most distant farms.

The Br. A. Giering, Hen. Knauss, Geo. Leibert will continue as stewards, and together with Br. Ludw. Andres form a committee to maintain good order and to see that the town regulations are carried out.

At the great rally Br. Reichel read the hymn that Br. Joseph (Spangenberg) had written in 1761 for the naming of our little village and in which all the choirs are commended to the Saviour's Grace.

At the end of 1780 Br. Schwiwel reports in his *Memorabilia* for the year the children have had their thrice-weekly hours, the young people have had love feasts, the Feast Days of the Christian Year have been celebrated and holy communion was administered eight times. There were then in the congregation (and although some lived on their farms, this gives us some idea of the population of Emmaus at this time) 46 married persons, three widowers, two widows, three single brethren, 7 single sisters, 9 youths, 4 maidens, 33 little boys and 25 little girls, a total of 132 persons.

From a manuscript pamphlet¹ containing minutes of the Council Committee we gather these additional items for 1780. They indicate the solicitude of the town fathers for the welfare of the residents.

February 12.—Br. Phil Krazer is in trouble and they try to help him. Not clear what the trouble is. Also Rauschenberger and Wuensch are at odds about a piece of timberland.

April 1.—Parents with children are exhorted to keep them at home and not let them assemble in groups, especially now that summer approaches.

August 19.—The committee tries to help Br. Ziegler who cannot get along with his children, namely his married son and wife. They tried to see whether they could not bring them together in peace, but all proposals made to the father he rejected, and those made to the son were also rejected. Committee gives them eight days to think it over and then meets again.

September 1.—Jacob Ehrenhardt (Jr., b. 1760) was discussed at meeting. He says he is willing to join the militia. The Committee advises that some one of his friends is to speak with him not to take this step as a child of our Brethren congregation. Br. Hen. Knauss is appointed to speak with him.

September 30.—Hen. Knauss reports that he has spoken with Jacob Ehrenhardt, but does not know what he is going to do. Ehrenhardt says he fears that he would have to pay a large fine or go to prison.

Br. Schwiwel, the new minister, diligently keeps the church diary, but seldom enters items of secular interest. In 1781 he notes that on April 19

¹ *Conferenz Buch der Gehülffen und Cometeer der Gemein in Emmaus, 1780, bis Feb. 1794.*

David Zeisberger, the famous missionary, stopped for a visit, while on his way to Bethlehem from his Indian mission fields. Also that at the children's festival on Christmas Eve "for the first time at our services here little lighted candles were distributed, to the joy of the little ones and also to the grown-ups." — In July 1782 he, as is customary, visits the brethren while cutting their grain. And on October 13, after church service, the villagers gathered to consider "whether we could still this fall dig another well." They agreed to do so. This was the second community well,¹ presumably the one near Second and Main Streets. On November 27 Br. Ettwein visited Emmaus and conducted the services.² And for December 1 we read this sad item: "It is announced to the brethren and sisters that Jacob Ehrenhardt (Jr.), who was accepted into membership, has indulged in unallowed matters. He denied them at first but now admits them. He is excluded from our congregation until he repents — and is commended to God's mercy." In 1782 the villagers mourned the death of their beloved old friend, Bishop Nathanael Seidel, who had been with them so often during many years. He passed away on May 19, 1782. And at the end of the year Br. Schwihel proudly writes: "This year a new house was built in our village." — On March 27, 1783, Br. Schwihel writes in his diary: "From Bethlehem we have received the joyous news that peace has now been concluded for certain and at our service we sang "*Allein Gott in der Höhe*" (To God on High alone the honor)." This was apparently a premature expression. Congress had ordered cessation of hostilities April 11, announced in Pennsylvania only on April 16. The final treaty was signed September 3, ratified by Congress on January 14, 1784, and proclaimed on January 22. By public proclamation December 11, 1783 was to be the official day of Thanksgiving. But then it was a victory for which one could be joyously grateful a second time!

In the Archives in Emmaus is a letter dated from Bethlehem on January 3, 1784 and signed by John Ettwein and John Andrew Huebner, President and Vice President respectively of the Helpers' Conference (an advisory board to the central management in Bethlehem). The same letter no doubt also went out to the other Moravian congregations. Except for the lengthy eighteenth century phrasing, the experiences expressed therein

¹ According to tradition in the middle of the street about opposite the Ritter Furniture Store of today.

² Only a few months earlier Br. Ettwein had the honor of paying his respects to George Washington, on his arrival at the Sun Inn in Bethlehem. In the Bethlehem Diary for July 25, 1782 we read: "Quite unexpectedly and very quietly, his Excellency, General Washington, arrived here, accompanied by two aids de camp, but without escort. Brother Ettwein and other brethren immediately went to pay their respects to him. After partaking of a meal, he inspected the choir-houses and other objects of interest in the place, and attended the evening service, at which Br. Ettwein delivered a discourse in English . . . and the choir rendered some fine music, both at the beginning and at the close. The General manifested much friendliness, and the pleasure and satisfaction which the visit afforded him were clearly to be inferred from his utterances."

do not differ essentially from our own in post-war years. We have translated the following paragraphs from it:

Dear Brethren and Sisters:

In the past year our merciful Saviour has brought the eight-year hardships of war to a merciful and beneficent end and given us a noble peace. As it is the heartfelt desire and longing of all true members of our Brethren congregation, that the God-given peace may be blessed for the furtherance of grace on the part of all our congregations and allied groups, and also for the increase and spread of His Kingdom in these countries, we therefore consider it proper, and so wish it with all our hearts, that all our congregations and brethren, recognizing our food conditions, may recover from the hardships of war they have suffered, and may the dear Lord bless the sweat of our labors and the loyalty of our work. May He bless our commerce and bring weal and happiness to all classes of people. May our own little local congregation enjoy once more to a greater extent pleasure and prosperity and therefore participate in the needs of the United Brethren. . . .

You know, dear brethren, from the reports from Europe how many unusual misfortunes have befallen our missions among the heathen in these war years and how difficult it has been to carry on missionary work on account of the high cost of living and extraordinary cost of travel and transport of things. And you also know what great losses and damage we have suffered among our beloved Indian missions and what famine and distress they are still suffering. Since the support of the same lies close to our hearts: Therefore our Brethren and our Sisters will find reason enough to contribute generously on January 6 (Epiphany) and to contribute with heart and joy of that which our Lord and Saviour has bestowed upon us, so that the Kingdom of God may be increased and the love of Christ made known to the heathen and bring them to Him.

Early in 1785 the Schwihels, after having administered to the people of Emmaus nearly six years, left for Bethlehem and Br. Lorenz Bagge¹ and his wife Anna Benigna took over ministry and school. The villagers would long remember the distinguished visitors that tarried among them in that year. In his *Memorabilia* for 1785 the diarist wrote: "Br. Johannes and his dear Benigna visited us and conducted a series of services, in which he expressed the wish that Emmaus might grow to the honor of God and as a light to lighten the neighborhood." Brother Johannes was Bishop John de Watteville and his wife Benigna was the Countess von Zinzendorf. She had come to Bethlehem with her father Count von Zinzendorf, in 1741 when a maiden of sixteen. She had returned to Bethlehem with her husband in 1748, and now once more, 43 years after that first visit, she returned. Those first settlers of Emmaus would well remember her.

¹He was one of a colony of young Moravian men brought from Europe by Gottlieb Pezold on the 9th voyage of the Moravian ship *Irene* in 1754.

In those immediate years after the Revolution the brethren in Emmaus settled down to a quiet and uneventful existence. Like the Arcadians of old they seemed to live the lives of a contented pastoral people, given to simple pleasures and worshipping God after their manner. The church diaries for these years are kept punctiliously but afford few items of historic value. They seldom reflect the great events attending the growth of the young nation. Indeed they hold little of interest to us unless it be to show that the people of Emmaus in their day possessed the same frailties and illnesses of body and soul common to every generation. We turn once more to the old, time-stained diaries and select at random:

April 26, 1785.—Abraham Ziegler with the help of three brethren raises a barn on his lot.

May 7.—In council the school conditions are discussed. Too many children for the close quarters. It is advised that two rooms adjoining the *Saal* (in the *Gemeinhaus*) be used.

June 27.—The grass is cut and haying begins—therefore school sessions have stopped.

September 8.—No service this evening, since our people are still very busy with their field work.

December 23.—No school, because Br. Lorenz (the minister) had too much to do.

(There are at this time 143 persons in the congregation of whom 78 are adults — but some of these are rural members)

March 25, 1786.—The Committee grants Br. Licht the privilege of purchasing the house in which he lives, but not before they have read to him the town statutes and he has agreed to abide by them.

April 13.—Maundy Thursday — the *pedilavium*, or foot-washing service. The men are chosen to wash the men's feet and women to wash the women's feet.

April 28.—This week the smallpox began to spread here.

May 1.—Several children are sick with smallpox. School is closed so the other children can prepare for it.

May 13.—Smallpox now prevalent in almost all our families, both in and out of the village.

May 14.—No service this week. The sisters are too busy nursing the sick.

May 19.—Sister Rosina Bauer came down with smallpox. We are much concerned, because her child has not yet had them.

June 1.—As the smallpox cases are letting up we have again started evening service.

June 8.—Br. Heckewälder visited here today (the famed missionary to the Indians at this time sojourning in Bethlehem).

June 18.—It is decided at Council meeting that all those who have had the smallpox are to be given a lovefeast, as a congregational thanksgiving.—Also, in view of the approaching haying season, it is advised that the elder brethren offer each other help, but also as much as possible engage the help of the young people, instead of letting them go outside the village to work and thus suffer

- harm. The girls and single sisters are not to hire out for service among non-Moravians.
- June 24.—St. John's Day. All the boys and girls who have recovered from smallpox since Eastertide today at 2 o'clock celebrated a happy lovefeast. The total number of such was 42 and one adult sister.
- July 17.—Most of our people have brought in their winter grain.
- July 30.—*Gemeinfest*, with Br. Johann (de Watteville) and Countess Benigna present.
- December 1.—At 3 a.m. our maid-servant became aware of a fire in the schoolroom, where a beam had caught fire from the stove, but it was soon extinguished.—Also two hogs were butchered for our house (the *Gemeinhaus*) today.
- December 4.—On account of the snow storm and deep snow school and services are cancelled.
- December 9.—Snow for the third time this week and all day. Deep.
- December 11.—The brethren are busy chopping wood, so that we may not suffer in the *Gemeinhaus*.
- December 27.—An express messenger brings the news that Br. Anton Wagner¹ died this morning at 8. We sent an express with the news to Bethlehem.
- Br. Lorenz Bagge was recalled from his ministry here and went to Hebron in Berks. They left November 10 and from then until the 26th Bishop Ettwein had charge. Then Br. Johann and Sister Maria Roth² took over the ministry and the school.
- February 12, 1797.—No school because of bad roads.
- March 3.—Snowed all day and roads to the church are closed.
- March 12.—Visit today from the missionaries Brr. Heckewälder, Jung and Weggand. They stayed overnight.
- March 22.—Busy with the schoolchildren who are at work in the meadows with irrigation and channels and rooting up overgrown brushland.
- May 2.—No evening service, for nearly all the brethren were at Friedrich Romigs, raising his new house.
- June 18.—No school and no evening service on account of hay-making. The brethren help each other.
- July 1.—At Sunday service today the town regulations were read and families urged to maintain order and discipline.
- September 12.—James Gill came to our joy, and made the necessary preparations for his store and dwelling.
- September 17.—School started today with 20 children.
- October 9.—Various brethren went to the election in Allentown.

¹ Anton Wagner and his wife had served in the Moravian ministry long and faithfully. He was the first minister in Emmaus. He spent his last years with John Romig in Macungue Tw. where he died. He was interred in God's Acre in Emmaus.

² They have the unique distinction of being the parents of the first white child born in Ohio, where they were in the service of the Indian missions, when their son Johann Ludwig was born July 4, 1773. The father, Johann Roth, was born in the Prussian province of Brandenburg, February 3, 1726, joined the Brethren in 1748, emigrated to Bethlehem in 1756. After years of work among the Indian missions he ministered to various rural congregations and died in York, July 22, 1791.

- October 15.*—We received from Br. Giering a wagonload of buckwheat straw. On account of buckwheat harvesting and threshing and digging out potatoes evening service and school were poorly attended.
- February 10, 1788.*—Br. Michel Knauss moves from Emmaus and Br. Gill buys his house. Gill is appointed one of the Committee.
- February 17.*—Br. E. is charged with lewd behavior and asked to leave the community.
- February 19.*—The Committee reads the town regulations to Br. Gill who just recently moved into town and opened a store. He signs them.
- February 22.*—In the children's hour today they wrote letters, in which they showed unbelievably poor spelling. That is why dictation is necessary, because, in having *Vorschriften* (writing patterns) they only copy.
- February 24.*—The married people had their choir meeting, at which the town regulations were read. The parents were earnestly and cordially asked to watch over their sons and daughters, especially with respect to proper sleeping quarters.—The young couple that before daylight went to another preacher to be married, without parental knowledge, were expunged from our church community.
- March 16.*—Palm Sunday. Single sisters and young girls had their choir meeting, at which they were firmly reprov'd for their lax and frivolous ways, in such manner (satisfying to the minister) that they were brought to tears, especially the older ones.
- From the minutes¹ of the Committee these items for the same year.
- February 9.*—John Everitts are denied permission to dwell here, because there are already two shoemakers in town; on the other hand we wish for a good carpenter and a good potter.
- March 15.*—The wells are ordered to be cleaned. Also two buckets are to be provided and a piece of chain. Petition for a new road through the village was approved and partly signed. Br. Gill is to present it in Easttown (*sic*).
- May 8.*—Behavior of wedding guests at the wedding of H. K. P. and the offense they gave was discussed. It was decided that all who participated were not to partake of the next Holy Communion.
- June 1.*—The haying is about to begin. They are exhorted to conduct themselves with propriety. Both sexes are to be kept separate in their work.
- September 17.*—To the Committee came the question from Bethlehem whether another linen weaver could be employed in Emmaus. The answer — yes, if he is not all too poor!
- Again from the Diary for 1789:
- September 5.*—Br. Giering bought our old cow for £3 10 s. and we raised a young heifer. — Our Committee met and decided to make repairs in the *Gemeinhaus*.
- October 26.*—Had a letter today from Br. Reichel with reference to the confirmation of our son Johann Ludwig (he was the first white child born in Ohio.—P.B.).

¹ *Conferenz Buch der Gehülffen und Cometee der Gemein in Emmaus Anno 1780 bis Feb. 1794.*

November 6.—Our *Saal* and schoolroom have been whitewashed and scrubbed.—A bear was seen, big as a two-year-old heifer. Three men pursued it but it got away.

In the middle of April, 1790 the Roths leave Emmaus after more than three years of service and Martin and Anna Johanna Beck come from Bethlehem to take charge of church and school.

June 12.—The brethren of the Committee concluded that since the *Gemeinhaus* needed a new roof anyway, to build a belfry upon it with bell. The plan was submitted to the Council and the next day it was decided to go ahead with the plan. Building inspectors were appointed.

June 15.—Work was begun on the schoolhouse (but the diarist means the *Gemeinhaus*, that much-mentioned community building which housed under the same roof the minister's quarters, the schoolroom, kitchen for use at time of lovefeasts, and the chapel and church. P. B.).

July 8.—Br. and Sister Joseph Clewell, recently married in Bethlehem, bought a house here in Emmaus.

July 18.—A busy week—the carpenters had to break down the walls and chimneys under the broken roof, where the *Schlaaf-Saal* (no doubt the dormitory of the former boarding-school) had been.

July 22.—The old roof was completely removed and because our brethren all lent a hand, they finished putting up the belfry today. We thanked God that this dangerous task was completed without any accidents. (Some contribute money to cover cost of bell and tower, others give material or their labor. Nicolaus Klein gives 1½ days of labor, Jacob Eyerle gives 500 shingles for the roof and Martin Leibert turns the spindles for the railing around the belfry.)

July 30.—The new bell was hung in the belfry today.

The bell which was hung in the new belfry erected in 1790 was cast in Philadelphia in 1788 by Samuel Parker. On it was the rimed couplet: *At my shrill call attend, And learn your lives to mend.* This bell served Emmaus from 1790 to 1887. It was then hung in the new chapel where it remained until 1926.

August 1.—The day of the anniversary festival. Early morning the villagers were wakened by the trombones from our newly built little belfry. The trombone choir from Bethlehem had come for the occasion. At 9 a.m. the morning blessing for which our new bell was rung for the first time. So many visitors were here. They so filled the church that we were obliged to stand for prayer instead of kneeling on such occasion. At 10 o'clock the sermon with many visitors from the vicinity, from Allen(s) town and Sacona (Saucon). Although many of our brethren stayed at home to make room for visitors, the church and the old chapel were so full that many had to stand outside before the church doors. Br. Klingsohr preached.—Justice Roth of Allentown, our County Justice, attended the ceremonies.

August 21.—Br. Beck and Br. Giering went to Bethlehem to attend the annual concert of the Haydn Society.¹

In April, 1791 the widely known and gifted Bernhard Adam Grube with his wife Sarah (van Vleck), who also occupied a conspicuous place among the Moravians, came to minister in Emmaus and remained in that capacity until October, 1793. Sister Sarah Grube died in Emmaus (see the chapter "Der Gottesacker"). From Br. Grube's diary the following:

May 13.—During this week several of our brethren had their children inoculated against the smallpox.²

June 11.—Our children who had been inoculated, have all been restored, for which we thank our Heavenly Father.

August 21.—At 2 p.m. some 50 children had their lovefeast and Br. Grube played the piano and sang.

October 8.—The brethren are busy with the *Omet* (aftermath of hay).

October 12.—We were busy with making applebutter and cider.

October 18.—It snowed for the first time this winter.

October 27.—To our great joy we received letters from our dear Br. Zeisberger and Sensemann, dated Detroit River, August 14. (Workers in the Indian mission fields.)

January 10, 1793—Jacob van Vleck visited his sick Aunt Sarah Grube.

January 16.—This morning after 2 o'clock the minister's wife died.

January 20.—Some 30 brethren and sisters come from Bethlehem, by wagon, on horseback and on foot to attend the funeral. The coffin was carried through the village and because it was muddy Rev. Klingsohr and the sisters were taken to God's Acre by carriage.—At 1:30 p.m. a lovefeast was held for the congregation and the relatives. The choir sang a Cantate arranged by Jacob van Vleck for his blessed aunt.

February 2.—From Bethlehem come four sleighs with brethren to visit Br. Grube.

June 21.—Br. Jacob van Vleck came to share Br. Grube's 79th birthday with him.—About 5 p.m. came a violent storm, which made our house tremble; uprooted 12 big appletrees and two big cherry trees in our yard and meadow. Good fortune that it did not last long. Our two privies were blown into the meadow in pieces and most of the fences about the village were ruined. We are happy and grateful that no persons and no cattle were injured.

July 28.—Anniversary festival—service in the morning and lovefeast in the afternoon at which they reminisce about the beginnings in 1747.—At the end of this blessed day Br. Grube (now 79 years old), together with several brethren and sisters who sing well go up into the belfry and sing several songs of praise and thanks, accompanied by the violin, which afforded the villagers below much happiness.

¹The great Austrian composer, Josef Haydn, was still living at this time. He died May 31, 1809.

²A remarkable circumstance. Edward Jenner (1749-1823), discoverer of the prophylactic power of vaccination, only performed his first public inoculation with vaccine in May, 1796.

- September 30.*—This forenoon Br. Grube held school for the last time. Upon Br. Grube's retirement Br. George Gottfried Müller and his wife Anna Johanna come to serve the Emmaus congregation.
- November 15.*—This week a wooden pump was placed in the upper well, where heretofore two buckets had been used to draw the water.
- December 4.*—Last night the first snow—deep snow—no school.
- December 5.*—The sacristan rang but no one came to evening service.
- December 11.*—No service today because most of the brethren are busy working on the new pump, which gives no water.
- December 12.*—Today by order of high¹ authority we celebrated penance and prayer day.
- December 16.*—Br. Müller rode to Nazareth to attend a concert for the benefit of their new organ.
- December 22.*—Council decides to purchase the old Nazareth organ for Emmaus. Price £30, to be made up in part by contributions.
- In his *Memorabilia* for 1793 Br. Müller expresses concern and sympathy in these serious and dangerous times for the peoples of Europe (period of the French Revolution), "who suffer from wars and the distress of wars, while we through our beneficent government are allowed to live in peace and quiet. We pray that the dear Lord may not only preserve further for us the precious jewel of national peace and liberty of conscience but also relieve the peoples of Europe from need and suffering."
- Fortunately the young minister, Br. Müller, who only arrived from Europe in 1784, includes more detailed information about the people among whom he labors. We shall therefore draw more copiously from his diaries:
- January 6, 1794.*—Br. Müller and Br. Everitt went to Nazareth to pack the organ bought there for £30.
- January 8.*—Br. Jos. Clevel (Clewel) brought it to Emmaus by wagon.
- January 9.*—Sister Müller returned from Bethlehem on horseback.
- January 10.*—The organ was set up and the pipes placed in it. We were astonished they had not got out of tune through the moving.
- February 29.*—Today dear old Br. Grube came and played the organ at our communion service.—Single sister Agnes Wandel, for several years banished from the congregation, was readmitted upon her earnest request.
- April 11.*—David Tannenberger² arrives unexpectedly from Lititz.
- April 16.*—Br. Tannenberger is busy tuning the organ.
- June 16.*—From now on no evening services on account of work in the fields.

¹ During the Revolutionary period a day of national Thanksgiving was annually proclaimed by Congress.

² David Tannenberger, the famous colonial organ builder, was born in 1728 in Berthelsdorf, Saxony, of parents who had left Moravia 1727. He came to Bethlehem in 1749. With "Father Klemm" he built the organ in Nazareth in 1758, later brought to Emmaus. Settled in Lititz in 1765 and there conducted his business until his death in 1804. He built many organs in eastern Pennsylvania, New York and Maryland; a new one for Nazareth in 1793; in 1790 one for Zion Lutheran Church in Philadelphia. At the dedication of this organ George Washington and Congress were present.

- June 26.*—Br. Christian Heckewälde¹ today came to an accord with Br. Gill to take over his house and store. Gills moves to Lancaster and Br. Heckewälde and family to Emmaus.
- July 1.*—Br. Müller rode with Br. Kunkler nine miles on the "Great Tulpehocken Highway" to the merchant Wiegner from whom Kunkler purchased a *forte piano* for £20; also he purchased some dishes from the potter Grisimer.
- July 17.*—Br. Joseph Dixon from Bethlehem becomes engaged to Sister Levina Huber and will move to Emaus (*sic*) to practice medicine here.
- August 4.*—Br. Joh. Giering had a horse stolen from his meadow last night (it was recovered several days later).
- August 13.*—Early before 6 o'clock I started out on foot for Bethlehem.
- September 14.*—Heckewälde's moved here from Bethlehem.
- December 24.*—Christmas Eve at 6 the service for the children and then the lovefeast for them. Sister Müller played the organ and Br. Heckewälde the violin to the singing of the songs, after which they received their lighted candles and verses.
- January 17, 1795.*—Clear, quiet weather—13 degrees below zero.
- February 19.*—By Proclamation of the President, dated Jan. 1, 1795, addressed to all states, this day is a day of thanks and prayer. At 9:30 we prayed our church litany, and then at 10:30 the sermon on Psalm 67. After the hymn "O that I had a thousand tongues" a short prayer. We spoke of the purpose of this day and expressed our gratitude and prayerful wishes for those in authority, for our dear President George Washington, for Congress, for Governor Mifflin, for Assembly and for all the inhabitants of this land, that God our Redeemer grant us also in the future his Grace and blessings, etc.
- April 11.*—Today the brethren worked around our house (meaning the *Gemeinhaus* where the minister lives), repaired fences and put things in order.
- May 6.*—Because now only a few pupils continue to come I hold only morning sessions.
- July 4.*—A visit from Franz Boehler who came from Bethlehem on foot.
- August 5.*—Our little George Benjamin had a severe attack of diarrhoea on Sunday afternoon and became ill; the medicine, rhubarb and magnesia seemed to do him good, but later much pain came; this was stilled by a drink of rue and cudweed tea and he slept well through the night.
- September 21.*—Visited all the families in the village. There are but few houses, where children are not suffering from diarrhoea.—I did not ring the bell for the children's hour.
- October 9.*—Everybody busy in the fields harvesting buckwheat.
- October 22.*—Another case of "rote Ruhr" (hemorrhagic dysentery).
- November 16.*—School opened again today.

¹ Christian Rénatus (presumably named for Count Zinzendorf's son) was the brother of John Heckewälde, famed missionary to the Indians. He was for some time keeper of the store in Bethlehem. Later, a witness in the Fries Rebellion.

- January 4, 1796.*—Much snow—no roads open—only three children came to school. I let them go home again.
- January 31.*—This morning 7 below zero.
- February 13.*—Our black cow had her calf.
- March 10.*—Early this morning our little boy had a worse attack of convulsions. Since our Br. Dr. Dixon was out we called Sister Andres and gave him an enema of molasses, milk and water, after which he slept. After he had eaten something he got another attack of convulsions. Then Dr. Dixon gave him some drops of anodynum mixed with musk and ordered an enema of camomile and linseed. After that he slept again and felt better. Next day he had only a slight attack of pain and no convulsion. Enemas were continued.
- March 12.*—Today our little one is well again!
- March 26.*—I brought from Bethlehem our sister Betsy Levering to stay with us, as we are going to wean our baby next week.
- March 31.*—The weaning of our baby from its mother's breast (God be praised!) has been achieved more readily than expected.
- May 16.*—Dr. Martin (Allentown) and his wife and little daughter visited us this afternoon. The Doctor requested me to give his son Charles lessons on the piano, to which I agreed.
- July 10.*—Today Br. Müller (the minister) presented to widow Eliz. Romig a marriage proposal from Br. Rauch of Lititz. She wishes for time to think it over.
- July 15.*—This afternoon Widow Romig came to me. I reported to Bethlehem under what conditions she was willing to marry Br. Rauch.
- July 27.*—Br. Rauch arrived from Lititz toward evening.
- July 28.*—At 4 p.m. the engagement of Br. Rauch to the Widow Romig was announced, conscious of the nearness of Jesus, and in the presence of Andreas Giering and John Knauss and their wives and Sister Müller.
- July 30.*—At 1 p.m. Br. Johannes Heinrich Rauch was married to Widow Elizabeth Romig, followed by a congregational lovefeast.
- August 7.*—Br. Cunow, who only a week ago arrived from Europe after a voyage of eight weeks, preached the sermon at 10 p.m. followed by an address by Bishop Ettwein.
- September 4.*—Br. Müller and many brethren went to the dedication of the new Lutheran Church (St. Paul's) in Northampton (Allentown) where the "Musici" from Bethlehem made music at forenoon and afternoon services.
- April 4, 1797.*—Poor attendance in school this week because of spring weather. In the garden all day, busy with spading.
- April 6.*—Because of Br. Clevel's barn-raising there was no evening service.
- April 19.*—Today Br. Wm. Henry and John Heckewälder came through here on their way to Muskingum (Indian country in Ohio).
- April 29.*—This morning Dr. Dixon inoculated our little son and our daughter Henriette against smallpox.
- May 8.*—Last night our little boy had a violent smallpox reaction which reached its climax and today the pox made their appearance.
- May 23.*—Last night and today those last vaccinated, Ludwig Bauer and

Cleavel's four children were ill with smallpox fever. Sammy Clevel, very ill from the vaccination, died May 24.

May 29.—With wife and child to Bethlehem. On returning we were overjoyed to find that our garden had been spaded by some of the single sisters.

June 14.—John Knauss' young stallion was stolen.

July 30.—Today it is just 50 years that our congregation was organized in the name of Jesus.

This was for the residents of Emmaus a significant day. It was their golden anniversary and needed to be celebrated properly. A manuscript¹ containing Br. Müller's description of this occasion is preserved in the Moravian archive. We translate:

Since today 50 years ago our little congregation was founded according to the plans of the Unity of Brethren, it was considered proper to celebrate in a festive manner. For that purpose there arrived early that day from Bethlehem Brother and Sister Klingsohr,² the musicians and others. After several melodies were played on the trombones from the church belfry and the bell rung, the congregation as well as a large number of people from far and near assembled in the church. There the *Chorus Musicus* started up with "Lift up your hearts in praise" after which Br. Klingsohr reminded them how this congregation, founded half a century ago according to the plans of the Renewed Moravian Church had prospered by the indescribable Grace of the Atonement. — Later they assembled again to hear an historic account of the beginnings and growth of the congregation. Before the sermon shortly after 10 o'clock the *Chorus Musicus* sang "Praise the Lord, Jerusalem." The sermon was based on the text from Psalm 100:3, 4, 5 Know ye that the Lord he is God, etc. — At 2 p.m. a lovefeast, at which the musical score of a psalm was sung, after which the communicants on their knees solemnly renewed their covenant with the Lord. After service visitors and musicians left for Bethlehem. — At 7:30 p.m. a discussion of the watchword for the day, followed by song service with which the anniversary celebration was concluded. We were conscious of the blessed Grace of our Lord, to whom all honor, praise and glory. Amen.

In another manuscript³ prepared by Br. Müller on the occasion of the golden anniversary of the Brethren congregation in Emmaus he chronicles the outstanding events during the past 50 years. With these the reader is already acquainted. However, for the purpose of clearing up occasional misunderstandings with reference to the successive church structures of the congregation in the eighteenth century we quote from Br. Müller's manuscript:

¹ *Beschreibung der Feier des Jubelfestes am 30. Juli 1797.*

² The popular preacher John Augustus Klingsohr, was head pastor of the Moravian Church in Bethlehem from 1790 to his death in 1798.

³ *Historische Nachricht vom Anfang und Fortgang des Gemeinleins in Emmaus . . . bis 1797.*

"As space began to be lacking both in the old church as well as in the little *Saal* in the schoolhouse, it was decided in 1765 to add a new *Saal* to the schoolhouse. The first timber for that purpose was felled on October 14 and began to be cut the following day. The new church was used first on the congregational anniversary on July 30, 1766."

One need not wonder that there has been confusion on the part of the few who have from time to time looked into the old Moravian records, for the successive diarists have used loosely and interchangeably the words *Saal* (chapel), schoolhouse, *Gemeinhaus* (community house) and *Kirche* (church—sometimes denoting the building, sometimes only the auditorium). Actually, the only church building that stood separate and apart was that first little church built on the edge of God's Acre in 1742, which was razed in 1749 and re-erected near the site of the present Moravian parsonage (see the chart of 1760). The schoolhouse built in 1746 became the *Gemeinhaus* (community house) after the discontinuance of the *Anstalt* or boarding-school. This building contained not only the living quarters for the minister and his family but also the schoolroom and a small *Saal* or chapel. When Br. Müller refers to the "old church" it is that first log structure re-erected in 1749 and the little *Saal* is the chapel in the *Gemeinhaus*, to which is now added the structure of 1766. On this complex of structure a belfry was erected in 1790 and thus it remained until 1834. But what happened to that first little log church? We find no mention of its destruction, but in Br. Müller's chronicle we read:

"At present, July 30, 1797, the village of Emmaus consists of 13 family houses in addition to the *Gemeinhaus*."

From this it is clear that the little church no longer exists.

From the same source we also obtain these facts: During these years (1747-1797) 268 children were born, 133 boys and 135 girls. From 1743 to 1797 112 people were buried in God's Acre. Fifty years ago the congregation (the nucleus of Emmaus) numbered 44 persons; 25 years later a total of 112; and in 1797 a total of 146 persons (this includes rural members). In closing the chronicle prepared on the occasion of that first golden anniversary (60 years before our Borough was incorporated!) Br. Müller writes:

"At the present time, as also in these last years, we are especially grateful that we and our country have not become involved in the unrest of our times and that we have enjoyed peace and tranquillity. We commend our government and its officials to the all-ruling Grace of the Lord of all lords — to Him be all honor, praise and adoration now and in eternity. — Amen.

After the fiftieth anniversary came the closing years of the eighteenth century. Life in Emmaus continued much the same as in the past. The language of the people remained German and their church services were continued in German. Their wants were few and simple. They tilled their houselots and their outlots and produced much of the food they consumed. Their artisans satisfied many of their needs. Little money passed through their hands. What they raised or produced beyond their own needs of grain, fruit, vegetables, pork and fowls they could sell or barter in Bethlehem for commodities which they themselves could not produce.¹ What they sold or purchased was in terms of pounds, shillings and pence, and continued to be so for many years after the dollar had been made the unit of value in the United States in 1792.

Pages from old eighteenth-century account books preserved in the Emmaus Archives show the nature and the cost of the expenditures for the maintenance of the *Gemeinhaus*. They are not without interest for us of today, not only because they reveal the nature of the commodities used, but also because they throw light upon the economy of those days. Here too, pounds, shillings and pence are employed. But what do they signify to the reader? What did things cost in the eighteenth century in terms of the American dollar today? This is a most difficult area in which one can easily go astray, and we do not profess to deal authoritatively with this complicated subject.² For most of the period with which we have to do we can in a general way count 7 shillings 6 pence to the dollar. However, toward the end of the Revolutionary War Continental currency was issued in such great quantities that the price of commodities rose to fantastic heights. In January of 1777 \$100 in specie was in Continental money \$105; in 1778 it was \$325; in 1779, \$742; in 1780, \$2934; and in 1781, \$7400. In 1781 a pound of sugar sold in Allentown at \$12 Continental money; coffee, \$20; tea, \$75; a scythe, \$130.³

¹ As early as 1753 a store had been opened by the Brethren in Bethlehem. An old inventory indicates the amazing variety of articles produced by their own artisans. It was one of the few stores in rural Pennsylvania. Here our villagers could purchase saddles, horse-collars, bridles, gloves, hats, spinning-wheels and reels, guns, deer-skins dressed for breeches, iron bands for chests, nails, plows, axes, grindstones, whetstones, flint and steel pewter plates, lanterns, teapots, sealing wax, paper, garters and kneestraps, beer, whiskey, potash, turpentine, linseed oil, combs and curry combs, glove-leather, leathern breeches, knives, guitars, violins, tobacco, snuff, pottery, tinware, coffee-pots, chains, bricks, roofing-tiles, lime, quills and slate pencils and many other items. Some like tea, chocolate, coffee, brown sugar, loaf sugar, salt, rum, silk and paper and ink were of course drawn from distant sources. (From *Memorials of the Moravian Church*. Ed. by Wm. C. Reichel, Phila., Pa., 1870)

² The following information about 18th century currency we owe to Mr. Raymond E. Hollenbach from whose letters to the compiler of this history we quote:

"The value of pounds, shillings and pence in Pennsylvania currency in dollar value remained the same all during the period with which you are concerned in the Moravian records, namely, 7 shillings 6 pence equal one dollar. The only exception was during the end of the Revolutionary War period, when Continental money was issued in such quantities that it was practically worthless. The currencies of

We have chosen at random and translated several pages from the old account books of the *Gemeinhaus* by way of illustration:

	£	s.	d.
From the account for 1764: ¹			
February 11—Giering paid to Ziegler for weaving 22 yards of coarse linen	0—	11—	0
Paid George Leibert for a lock, a pail and a packet of ink powder	0—	10—	1
Bastian (Sebastian Knauss) has paid in Bethlehem for 2 books, Berthelsdorfer sermons and <i>Loosungen</i> (the daily scriptural texts)	0—	4—	3
May 12—Giering ² paid in Bethlehem for 2 lbs. of coffee and 2 lbs. of sugar	0—	3—	2
Three pounds of rice	0—	1—	0
To Br. Wagner (the minister) for travel money	0—	3—	0
Bought from Ziegler a pig	0—	10—	0
Bought from Krazer a barrel of cider	0—	9—	0
August 13—Giering bought 2 lamps, one gallon of linseed oil, a pewter dish, a doorkey and a broom (all for <i>Gemeinhaus</i>)	0—	13—	3
And from the account beginning in December, 1773: ³			
December 21—Br. Giering bought molasses	0—	4—	8
12 lbs. of sugar at 7 d.	0—	7—	0
Tea	0—	6—	0
To Br. Sebastian Knauss 1 bushel of salt ⁴	0—	2—	0

¹ *Gemeinhaus Rechnung Anno 1764*

² Br. Giering seems to have been the purchasing agent for comestibles.

³ *Gemeinhaus Rechnung vom Dez. 13 1773*

⁴ Why so much salt? In those days food was preserved by the drying of fruits and vegetables and salting down meats. Perhaps Emmaus shared with Bethlehem the tremendous shad catches in the Lehigh. The Bethlehem diarist, in speaking of the Christian Indians quartered there at that time, wrote on May 10, 1756: "Our Indians took upward of 2000 shad." Between 15 and 20 thousand was the annual yield.

Footnotes continued from previous page

New Jersey, Pennsylvania, Delaware and Maryland all had the same value. The other colonies that became the 13 original states had money of different value. — Federal money was adopted early in Washington's administration and coinage of dollars was begun soon thereafter, but the old system of pounds, shillings and pence was so ingrained in the customs of our people that for many years some people kept their records in pounds, shillings and pence.—Actually there was no U. S. money or "Federal" money as it was then called until after the adoption of the Constitution. One of the great weaknesses of the "Confederacy" before the adoption of the Constitution was the absence of a uniform system of money. Each colony, and after the Declaration of Independence each state, had its own currency or money. The U. S. Congress issued "continental currency" but with nothing to back it, it soon became worthless. All the colonies had money issued in terms of pounds, shillings and pence. The value varied somewhat in the different colonies, but in no case was a "pound" worth a "pound sterling" in English money. This is where many persons make a mistake."

³ See *History of Lehigh County*, Allentown, Pa., 1914. Vol. 1, p. 145 f.

Ausgaben für das Jahr 1784. u. B. 1785.		£	s	d
Transport		17	19	2
Mart. Leibert für ein Dösel für die Kirche		7	6	
Br. Giering u. für ein Dösel für die Kirche		17	10	1/2
für ein Kind Fleisch an Joh. Knaus		7		
Georg. Leibert für Holz für den		18		
Dem Br. Schwihel für ein Stein für den		1	10	
für 100. lb. Mehl		1	2	6
für ein Buch <i>Idea Fidei Fratrum</i>		10		
für ein Dösel für den Br. Schwihel		3	9	
für ein Dösel für den Br. Schwihel		2	6	
für ein Coffee u. Zucker		13		
für ein Buch für den		1		
für ein Buch für den		3	8	
für ein Buch für den		6	6	
für ein Buch für den		6	9	
die Hausrechnung ist geschlossen		25	9	2 1/2
die Subscriptions bekräftigt		18	13	2
die Einkommen vom Jahre 1783		6	16	1/2
die Einkommen vom Jahre 1784		1	13	1/2
die Einkommen ist eingezahlt auf den Konten		5	2	8

And a page from the account book for 1784 to 1785:

	£	s	d
(see the above German facsimile)			
Carried over	17	19	2
—To Mart Leibert for shingles for the church		7	6
—To Br. Giering also for shingles for the church		17	10 1/2
—For beef to John Knaus		7	0
—To George Leibert for the sawing of boards		18	0
—To Br. Schwihel for the tombstone ¹		1	10
—For 100 lbs. of flour		1	2
—For the book <i>Idea Fidei Fratrum</i> ²		10	0
—For soling Br. Schwihel's shoes ³		3	9

¹ The congregation was paying for the tombstone of Pastor Schwihel's infant son who had died on June 26, 1783 and was buried in God's Acre.

² Bishop Spangenberg's book, published in 1778 sets forth Moravian theology. It has been translated into many languages.

³ It was only fair that the congregation should pay for the shoe soles worn out by Pastor Schwihel and his wife, Sister Anna Regina, in visiting their parishioners. In 1959 they would have received a Plymouth, a Ford or a Buick!

—For soling Sister Schwihel's shoes	— 2— 6
—For coffee and sugar	—13— 0
—For ink powder	— 1— 0
—For calf meat (veal)	— 3— 8
—For sugar	— 6— 6
—For 1 bushel of salt	— 6— 9
This house account (of the <i>Gemeinhaus</i>)	
is closed as of March 15, 1785 in the amount total	25— 9— 2½
Contributions amount to	18—13— 2
	<hr/>
	6—16— ½
Receipts for the year 1784 and surplus from 1783	1—13— 4½
	<hr/>
	Debit 5— 2— 8
This debt is covered from the treasury of the lease rents	

* * *

We turn once more to Br. Müller's diaries. The year is 1798. Its contents are rather meager and there is little of historical significance. We learn that Emmaus has at last a resident physician. As early as 1794 the committee of the council had proposed to Dr. Joseph Dixon¹ to furnish him a place to live if he thought he could make a living here. In 1794 he married Rosina Huber and soon thereafter settled in Emmaus. In 1799 he was paying ground rent on lot No. 8 at the SE corner of 2nd and Main Sts. He died of "galloping consumption" on July 5, 1804 and was buried in God's Acre. Br. Müller inclines to mingle more freely with his non-Moravian neighbors. On April 16 he goes to the *Schmalzgasse Kirche* (Western Salisbury) to hear a sermon there. On April 30 he walked to Bethlehem and was glad to see his friend Br. Mortimer once more before his departure on his mission into the Indian land. On May 5 he visits his neighbors along the Little Lehigh and writes that he is everywhere lovingly received. On May 9, that day having been set aside as a day of thanks, penance and prayer by the President of the United States, Br. Müller conducted a number of services, beginning at 9 a.m. with a litany and then a sermon at 10 a.m. after which "we gave thanks on our knees and entreaties to the Lord for our dear land and its government, for our dear President John Adams, for Congress, for our Governor and the assembly of this State." At 2 p.m. there was another service attended by more than 100 people, among them a number from the neighbors, (probably from Western Salisbury, which had no preacher at that time). Service

¹ Joseph Dixon was born in the Moravian settlement of Bethabara in Wachovia, N. C. Aug. 20, 1751 and received his medical training there.

again in the evening, when the minister was "mindful of the difficult relation of our country to France, with respect to its morals and religion."—On July 23 Br. Müller visits Peter Finks, "whose son Michael was bitten by a copper snake yesterday, but is much better today after having been treated by Dr. Martin (Allentown)."—On July 29 Br. Giering returned from Nazareth and brought the report that Brr. John Heckewälder and Mortimer had arrived safely in Upper Canada and that David Zeisberger and associates were taking six Indian families to Muskingum (Ohio).—On August 9 he writes, "This morning, as young Tannenberger was about to begin to tune our piano there was a big snake under the piano. He killed it at once."—On August 28 Brr. Chr. Heckewälder and George Christ, who had been at odds for some time were reconciled with each other in the presence of the minister "in a brotherly manner."—On October 1 the widowed Sister Elizabeth Romig invited the pastor and his wife and a few other guests to *Vesper* (evening meal) in celebration of moving into her new house.

Late in October, 1798 Br. Müller and his wife are sent to Lititz and Ludwig Friedrich Boehler and his wife Maria Christina now arrive to minister to the congregation. He is the son of the eminent Bishop Peter Boehler.

Early in 1799 storm clouds began to gather on the political horizon. Soon after John Adams had been inaugurated (elected in 1796) as second president of the U.S. three laws were passed and received his signature. They met with much opposition. The great conflict in Europe, interference of the French with our commerce and their disregard for our rights as neutrals led to the belief that war was unavoidable, whereupon Congress passed an act known as the "Alien and Sedition Laws." Congress next made provision for carrying on the war believed to be imminent by passing an act on July 9, 1798 which provided for the collection of taxes on assessed lands and dwelling houses. Reaction to this third law, which came to be known as the House Tax Law, was particularly violent in Pennsylvania. It was denounced as unjust, oppressive and unconstitutional. It brought the Adams administration into ill repute, especially among the thrifty German population. Opposition was most vehement in Bucks, Montgomery, Berks and Northampton Counties, where it finally erupted in what is commonly called the "Fries Rebellion" because John Fries of Milford, Bucks County was its leader.

Right after the passage of the tax law Pennsylvania was divided into nine districts and commissioners appointed for the same. Commissioner for the Fifth District which comprised Northampton, Lucerne and Wayne Counties, was Jacob Eyerle,¹ a Moravian from Nazareth. His duty was to find assessors, but in Northampton there was great reluctance to serve. Jacob Schneider had been appointed to serve for Upper Milford, but

¹ It was Jacob Eyerle who contributed 500 shingles to the roofing of the Emmaus church when the belfry was added in 1790.

declined, Christian Renatus Heckewälder¹ was appointed in his stead. Heckewelder, a Moravian resident of Emmaus, could hardly expect to find himself popular as an assessor among the inhabitants of Upper Milford. Nearby Millerstown (now Macungie) was a hotbed of the insurrectionists. When the assessors came there to measure the houses and count the window panes upon which to levy taxes they were met with vehement opposition. Here some of the objectors to the House Tax Law met in the upper room of a house occupied by a Mr. George Schaeffer. It was his wife, known in legend as "Grandy" Miller (her first husband was Jacob Miller), that rose from child-bed to pour boiling water down on the assessors and soldiers below. Hence the Fries Rebellion is also known as the Hot Water Rebellion.

The Fries Rebellion has received considerable attention from local historians² and need not engage us further, but only in so far as it concerned Emmaus and the immediate vicinity. Here we do well to quote from the narrative in the history of Lehigh County.³

"In Upper Milford the people opposed to the law held a township meeting and appointed a committee of three to wait upon the assessor when he should begin the assessment, and request him to desist; and about the last of December, when he began the work, he was met by this committee and informed he could not proceed. No violence was offered, but he was given to understand he would not be permitted to carry out the law. He immediately wrote the commissioner informing him of the situation of affairs, and asked advice as to the course to be pursued. The latter again thought it advisable to have a public meeting called, at which he would make another effort to explain the law to the people, and endeavor to satisfy them with its provisions. He directed the assessor to give notice to John Schymer, Moretz and other leading men of the township, that he would meet them at such time and place as they might appoint. The place fixed upon was the house of Mr. Schymer,⁴ date not known. When the time arrived the commissioner set out for the place of meeting accompanied by Judge Henry, and when he arrived within four miles of it, he was met by a friend who advised him not to attend, saying the people were so violent his life would be endangered, but he disregarded the warning and kept on. He found some 75 men assembled at the house of Schymer,

¹ Heckewälder's identity seems to have escaped earlier writers. He was Christian Renatus, son of David and Regina Heckewälder, who had come to Bethlehem with their four children in 1754. The parents for a time labored as missionaries in the West Indies. His brother John was the famous missionary to the Indians and scholar of Indian lore and language. Christian Renatus, some years manager of the general store in Berleheim, came to Emmaus and took over the store when Br. Gill removed to Lancaster.

² W. W. H. Davis, *The Fries Rebellion*, Doylestown, Pa., 1899.

J. J. Hauser, "The Fries Rebellion," *The Penn Germania*, Sept.-Oct. 1912.

³ Op cit. Chap. IX, "The Fries Rebellion."

⁴ Originally the name was Scheimer, and the place today is Shimerville.

several of them having French cockades in their hats, showing very plainly which side they took in politics.

"One of the petitions, which a previous meeting had recommended should be circulated for signatures, was handed the commissioner who read it to the people. Some of them, upon hearing it, said it was not such a petition as they had been led to believe it was, as it mentioned nothing about the stamp act. As there was a report in circulation that the act was not in force, Mr. Eyerley (Eyerle) read it in German, and explained to them it was their duty to submit to it. One, George Shaeffer, denying that it was a law, the question was submitted to the decision of Mr. Schymer, who, being a justice of the peace, had considerable influence over the minds of the people. Shaeffer was inclined to be noisy and created a disturbance, and he and others used abusive language to the assessor, Mr. Heckewälder, accusing him, among other things, of having been a Tory during the Revolution. Mr. Eyerley proposed that inasmuch as they were opposed to the present assessor (Heckewälder), he would give them the privilege of electing one of their own number, to whom he would give the appointment. This they declined, saying: 'We will do no such thing; if we do, we at once acknowledge that we submit to the law, and that is what we will not do.' Three of the Shaeffers made demonstrations to beat Heckewälder, but were deterred by the interference of others, and he was allowed to go away without injury. The commissioner, even with the countenance of Mr. Schymer and several other well disposed persons present, found it impossible to reconcile the multitude to the law, and he returned home a second time without having effected anything."

In January 1799 warrants were made out and placed in the hands of Colonel Nichols, United States Marshal, who was directed to proceed to Northampton County and make arrests. On March 1 Marshal Nichols, together with Jacob Eyerle and others, started out once more for Millerstown. We return to the above narrative:

"The marshal's party next went to Macungie Township, where they had no difficulty until they came to the house of George Snyder, near Emmaus, on whom the marshal wished to serve a subpoena. Snyder and his wife used abusive language toward them, the woman taking the lead. The husband came out of his house with a club, and positively refused to receive the subpoena. He called the marshal and the men with him rascals and highway robbers, and, upon being told he was only wanted as a witness, he refused with an oath. The marshal finding he could do nothing with him requested Daniel Swartz's son to read and explain the subpoena to him, and leaving it with him to be served if it were possible. Thence they proceeded to Millerstown (Macungie) a few miles distant. On the road they stopped at the house of the Rev. Mr. VanBuskirk, where they left their horses and walked into the town. The marshal had a warrant for George Shaeffer, active in opposing the law, and to whose house they next proceeded to

arrest him, but he was not at home. Not meeting with success in this case, they went to the tavern, where a considerable number of people had assembled."

But the marshal and his men did arrest a number of the rebels and marched them to Bethlehem, where they were imprisoned. This act caused great indignation and excitement. A plot was soon under way to release the prisoners. Capt. Henry Jarrett with his Light Horse Brigade was to meet other rebels at Martin Ritter's tavern on the road from Mountainville to Emmaus on the morning of March 7. Dr. Joseph Dixon of Emmaus, on his way to Bethlehem, saw them gathering there and informed the marshal of it. Fries and his men, by threat of violence, actually succeeded in liberating the prisoners. President Adams now called out troops to suppress the insurrection. Fries and many others were captured and brought to trial in Philadelphia.

And what did Br. Boehler in Emmaus record about these stirring times? We turn to his Diary for 1799. After the manner of his ministering predecessors he dwells rather briefly upon these mundane matters. We scan the pages and find for:

March 7.—We could not conduct our evening service today, because of the unrest that has existed for some time past on account of the Land tax (he means the property tax). It has now erupted, inasmuch as Mr. Nichols, Marshal of the Federal Court, has summoned various people to Bethlehem for trial. Units of infantry, cavalry and riflemen marched through Emmaus, to no little embarrassment on our part, on account of the congregation in Bethlehem. After the people had gathered there and forced the officers of the government to liberate the prisoners, they returned to their homes without any further acts of violence. Some passed through here on their way back in the ninth hour and let out shouts of triumphant joy.

March 8.—We gave heartfelt thanks to the Lord for his protection during last night.

March 9.—Br. Heckewälder brought us the news from Bethlehem about the critical condition.

March 25.—Easter Monday. These holidays have ended with praise and thanks, and especially since we have had no disorders from without, although there is still considerable unrest in our vicinity.

April 21.—Today the Br. Heckewälder and John Romig¹ travelled to Philadelphia to appear there as witnesses before the Federal Court.

May 18.—This evening Br. Heckewälder returned from Philadelphia after four weeks at the Federal Court.

And in his *Memorabilia* for the same year he writes:

"Right in the first months of this year we have had proof of the devoted care of our Father in Heaven during the unrest that broke

¹ No doubt Johann Christian Romig who died Nov. 8, 1803, a member of the Emmaus congregation, but buried on his farm in Maguntsche Township.

forth in our community, in which all kinds of threats were uttered against us and we were also exposed to all sorts of dangers; as for instance on last March 7 when there was rebellion in Bethlehem against the law requiring taxes on our houses and land, which protest was aroused by people of this community. The thoughtful persons will recognize that we owe our safety to our Father in Heaven."

The trial of John Fries and his accomplices began in the circuit court of the United States at Philadelphia, April 1, 1799 before Judge James Iredell of the United States Supreme Court. Among the witnesses heard at the trial were John Romig, Jacob Eyerle and Christian Renatus Heckewälder, all Moravin Brethren. John Fries, George Gehman and Fred Hainey were found guilty of treason and sentenced to death. They were later pardoned by President Adams. Many others were fined and imprisoned, but later the fines and sentences were considerably reduced. Thus ended the Fries Rebellion, but the result of it was the repeal of these objectionable laws and the enactment of others better fitted to the conditions of the country. For years thereafter the residents of Emmaus continued to speak of those "Schreckenszeiten," those times of terror.

In December, 1799 came the sad news of the death of George Washington. The young nation mourned. The Germans of Pennsylvania could be proud of the fact that it was in their own native tongue that George Washington was first proclaimed "Des Landes Vater," the father of his country, namely on the cover-page of David Rittenhaus's German almanac for the year 1779 (published in Lancaster, Pa., by Francis Bailey), an appellation which has since become universal.

Phantasmagoria

(The reader is reminded that in the following only the framework is fantasy. Events and dates are true.)

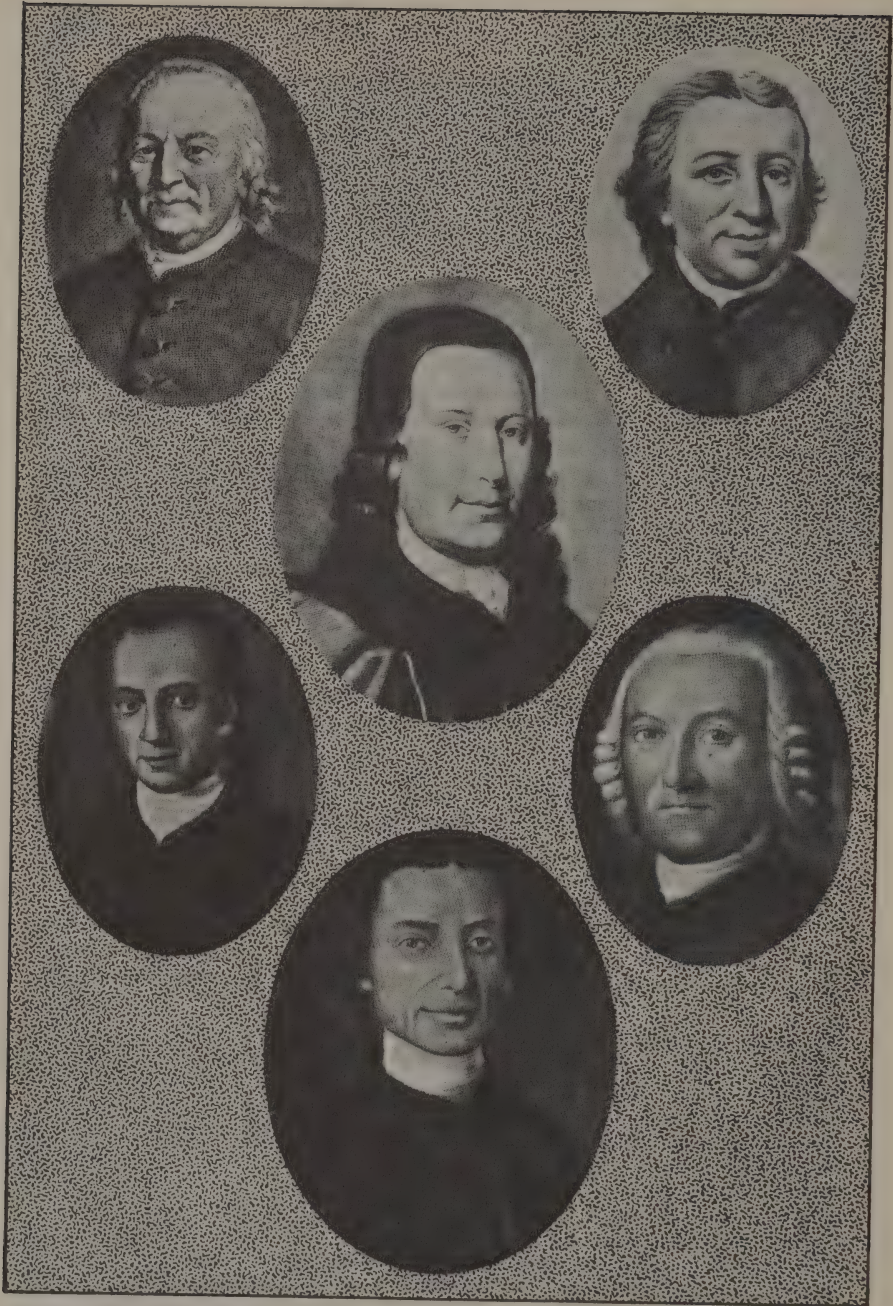
Before we leave the eighteenth century let us linger in retrospect with some of those whose names have been mentioned in these pages, sometimes only too casually. Never again would Emmaus see in its midst so many notable contemporaries. Few small towns or villages in our nation could boast of comparable spiritual and cultural contacts. If with some magic wand one could conjure back from out of the Great Beyond the once again embodied spirits of those who at some time had tarried in Emmaus or ministered to the spiritual needs of its residents, what a shining galaxy it would be! Let us think of them as guests at a lovefeast given in their honor, let us say in December, 1959, in the social rooms of the Moravian Church at Main Street and Keystone Avenue, on the very same grounds their feet had trod during their terrestrial life. What marvelous tales and experiences they could relate! Fortunately Valentine Haidt, the great contemporary artist, has portrayed many of them for us (but the portraits on the adjoining page are not all by him).

The distinguished and aristocratic guest on this occasion, who, despite his artless simplicity of demeanor, is receiving special deference, is Count Ludwig von Zinzendorf, patron and head of the Renewed Church of the Brethren for nearly 40

years to his death in 1760. To those gathered about him he speaks of the busy year he had spent in the province of Pennsylvania. And, as great men are often wont, he recalls incidents that seem relatively trivial. He speaks of the clear and sparkling waters of Cedar Creek and the days he spent there in the mill of Adam Schaus. Then he speaks vividly of the sermon he preached in the little crowded log house of Jacob Ehrenhardt in December, 1742. The latter, with his friend Sebastian Knauss at his side, stands listening nearby. Both modestly nod confirmation.

The portly gentleman with the benign countenance, whom everyone calls "Brother Joseph," was Augustus Gottlieb Spangenberg. Like Count Zinzendorf he was a scholarly theologian, missionary, preacher, teacher and educator. Educated at the University of Jena and appointed Professor at Halle he early turned away from the Lutheran Church and joined the United Brethren in Herrnhut and henceforth devoted his long life to the furtherance of the Moravian Church. Until his death in 1792, he was, after Zinzendorf, the preeminent leader of Moravianism in the eighteenth century. At the lovefeast he reminded those gathered around him of the time way back in 1746 when he had come here with Brethren Seidel and Pyrlaeus. Only a few yards from where they were now assembled he laid the cornerstone of the schoolhouse which was to be for so many years a beacon of light in the darkness that rested over Maguntsche. Bishop Seidel, better known as Brother Nathanael, and John Christopher Pyrlaeus now chatted with Bishop Spangenberg about those early days. Brother Nathanael seemed to be very happy to be once more in Emmaus where he had come so many times during his terrestrial activities. He had come from Germany with that First Sea Congregation in 1742 and during his first years in Pennsylvania he was one of the most active itinerants and made many remarkable journeys on foot among the white settlers as well as among the Indians. He was consecrated a bishop in 1758 and succeeded Bishop Spangenberg as General Superintendent of Moravian work in America and nominal proprietor of the estates of the Church, a position he held to his death in 1782. Here he turned to Br. Sebastian Knauss and Br. Jacob Ehrenhardt saying that was why Br. Joseph had in 1764 conveyed the land they had given for the village to him, Nathanael Seidel, as recorded at Easton in Book D, Vol. 3, p. 179, adding with a faint wry smile "if my memory still serves me rightly."

Br. Pyrlaeus also remembered the corner-stone laying and other visits here although he had been less intimately associated with the first settlers of Emmaus (or rather Maguntsche as it then was known). He had come here this evening all the way from Herrnhut, where he had ended his days in 1785. His demeanor, his elegant exterior, his carefully groomed periwig, all bespoke his life in England and on the continent during his last thirty years, but he talked with considerable enthusiasm about those early days in rural Pennsylvania. John Christopher Pyrlaeus had studied for the ministry at the University of Leipzig but became attached to the Brethren and accepted an appointment as missionary to preach the Gospel to the Iroquois Nation. He had arrived at the little settlement on the Lehigh a short time before Count Zinzendorf arrived there and named it Bethlehem on Christmas Eve of 1741. In 1742 he had married Susan, the daughter of John Stephen Benezet, a Huguenot merchant of Philadelphia, who was friendly to the work of the Brethren. Now Christopher Weiser, one of the Emmaus Brethren came up and interrupted the little group especially to greet Br. Pyrlaeus and to say that he well remembered having met him at his brother's place in Tulpehocken. Yes, said Br. Pyrlaeus, he had not forgotten those early days when he and his young wife lived in Conrad Weiser's house and taught the children there, at the same time studying the Mohawk language under Conrad Weiser's tutelage. He then spoke at some length of his subsequent journey into the interior of the Iroquois country to acquire further knowledge of the language and of the privations and hardships



AUGUSTUS GOTTLIEB
SPANGENBERG

JOHN FREDERICK
CAMMERHOFF

COUNT NICOLAUS
LUDWIG VON ZINZENDORF

NATHANAEL SEIDEL

PETER BOEHLER

JOHN CHRISTOPHER
PYRLAEUS

Courtesy of Publication Committee, Moravian Church, Bethlehem

he and his wife had endured there. Bishop Spangenberg here broke in to say that he had in the meanwhile instituted a training school for Indian missions in Bethlehem. He had hoped to find an Indian who would help to prepare future missionaries to the Indians, but having failed he recalled Pyrlaeus, who was now qualified to undertake this work in linguistics. Those were busy years for Br. Pyrlaeus. He reminded them, with a smile, that in those years he was also the musical leader in Bethlehem. That lot fell naturally to him. Being a singer of some ability who also played the spinet and the organ, he trained the chorus and drilled the instrumentalists. He could not know that these were the beginnings of that long musical tradition of which Bethlehem has reason to be so proud. But all that was very long ago. He had returned to Europe in 1751, served the church in England until 1770 and then returned to Germany where he ended his days. At this moment there was a pleasant little interlude. Br. Anton Wagner and Sister Elizabeth came up to remind Br. Pyrlaeus of the short period he had served on the staff of the Maguntsche school. They were leading by their hands the two little Indian school-girls, Hanna and Rebecca, who modestly exchanged a few words in their own tongue with Br. Pyrlaeus and then were quietly wafted away again to their little graves, Nos. 6 and 7 in God's Acre.

Brother Joseph took a few steps forward to give a warm greeting to the slender young man approaching him. It was John Christopher Cammerhoff whom Count Zinzendorf had sent as coadjutor to Bishop Spangenberg in those first years of his administration in Bethlehem. Already consecrated a bishop, he was only 25 when he arrived in Bethlehem with his gifted young wife, the Baroness Anna von Pahlen. Bishop Cammerhoff, of brilliant mental attainments, learned, eloquent, given to writing religious poetry, now entered into his duties with almost fanatic zeal. He undertook difficult journeys into the Indian country and exposed his frail body far beyond endurance. His brilliant career came to an end in 1751. He rests in God's Acre in Bethlehem. Two centuries had passed over his grave but he spoke in animated fashion about his visits here. He remembered baptizing children in the boarding-school, among them little Hanna, the Indian girl. He remembered particularly the Sunday when the Maguntsche Brethren were organized (July 30, 1747) and he preached the morning sermon. Here Anna Catharina whispered to her husband Sebastian Knauss that she well remembered the Bishop's text from St. Matthew, "where they reviled Him as they passed and wagged their heads."

But now others entered and joined in the lovefeast, among them Bishop Boehler, known and loved as Brother Petrus. Peter Boehler was born in Frankfurt-am-Main in 1712. In European university circles he was known as "the learned Peter Boehler," a distinguished scholar and theologian. To be here this evening he had come a long way from the old Moravian graveyard in Chelsea, London, where they had laid him to rest in April, 1775. On entering the room he was first warmly greeted by his brother, Franz, whom they all remembered as the minister in Emmaus during the Revolution who marched to prison with the men of the congregation because they refused to bear arms and take the test oath. The Bishop's son Ludwig, some years later also minister in Emmaus, now came forth to embrace his father. Then Brother Petrus was soon engaged in a lively conversation with Brother Joseph (Spangenberg), for no one, unless it was Brother Joseph himself, had so much to tell about those first years of the Brethren in America. He told about the failure of the Moravian colony in Georgia and how he had brought those that survived to Philadelphia in the private sloop of George Whitefield. The great English evangelist had asked the help of the Brethren in establishing a school for Negroes on his tract of 5000 acres (later known as the Nazareth tract). Then he related briefly, but with Christian charity, how he had got into an argument with Whitefield about the predestination of the soul, and how the great English evangelist had flown into a fit of anger when he was reminded that Christ had

died for us all; how, in consequence he had peremptorily ordered the Moravian Brethren from his land; and how in consequence they had settled on the banks of the Lehigh at Bethlehem. And indeed but for that dispute on predestination there might have been no Bethlehem and no Emmaus! Here a quizzical smile lit up the Bishop's face as he spoke of the wondrous ways of God with man. In genial mood he then recalled his many visits here in Emmaus and especially the bright April day in 1761 when Br. Spangenberg and his wife and Br. Petrus and his wife attended the festive occasion at which Br. Joseph named the village Emmaus. Also he turned to Jacob Ehrenhardt to remind him that he had come to officiate at his funeral rites in 1760, after which his friends had gathered at a love feast, and he had read a biographical sketch of the deceased, to all of which Br. Jacob gave a grateful nod.

Bishop Boehler next found himself surrounded by a group of men in high spirits as they recalled with him some of the incidents of that remarkable voyage on the Church-owned *Catherine* on which he had brought them to Philadelphia in June, 1742. It was the Sea Congregation of 56 souls, who had come as Moravian Brethren to work in the vineyards of the Lord, in some respects (as later historians agreed) the most remarkable group of passengers to cross the Atlantic in the 18th century. But only those who had associated with the Brethren in Emmaus were here this evening. Among them were Paul Bryzelius, Johann Brandmüller, Christian Post, Johann Christoph Heyne, Gottlieb Pezold, Johann Philip Meurer and Leonhard Schnell. Bryzelius, a Swede educated at the University of Upsala, feared that his labors in the mission field and as assistant to Bishop Boehler had long ago been forgotten, but, he added in an undertone of irony, future historians would at least record that he had the distinction of being the father of the first child born in Bethlehem. His daughter, Anna Rosina, born July 16, 1742, was baptized on the same day by no less a person than Count Zinzendorf. "Yes," interrupted Brandmüller, "strange things can befall one in the course of time. I thought I had served faithfully as an ordained minister and teacher, also here in Emmaus, but now they remember me, if at all, as the first printer in the Lehigh Valley." Brandmüller was born in Basle, Switzerland in 1704. He learned the printer's trade in his native city. He had joined the Moravians before his departure from Europe. In 1761 he got a printing press and type from England and established himself at Friedenstal near Nazareth. Imprints from his press are now rare and valuable items. But the most striking personality in that group was Christian Frederick Post. Somewhat eccentric, but of great physical and moral courage, he had done notable pioneer work as a missionary to the Indians. The part he had taken in the French and Indian War among the western Indians in 1758, and the consequent abandonment of the French Fort Duquesne had given him a place in the annals of our country. In 1761 he had pushed westward and started the mission among the Delawares in the Tuscarawas Valley in Ohio. His first two wives were Indian women. He believed he had thereby made his work among the Indians more effective. Emmaus had been for him an hospitable stopping place on his way to and from the western lands. He had come here this evening from Germantown where he had been resting since 1785. In 1840 a marble stone was placed upon his grave in grateful recognition of his valued service. Leonhard Schnell, also one of Zinzendorf's ten "fishers of men," he who had preached so often to the settlers in that first little church in Emmaus, now entertained the group with tales (for some they were not new) about his evangelizing journey on foot all the way to Georgia, way back in 1743. Pyrlaeus joined them and expressed his pleasure in seeing again Brandmüller, Schnell, Meurer, Heyne and Pezold after so long a time, for had they not all in those early years served as teachers in the pioneer school not far from where they were now gathered? "Yes," interrupted the loquacious Schnell, "much water has indeed flowed over the milldam since those days," a statement with which they all heartily agreed. In coming here this evening,

Schnell continued, he had met Sven Roseen, the young Swede who had also taught here for a short time, and Sven had told him about some strange goings-on to the west of Emmaus — and certainly Sven should know for he had been right here since 1750 when they laid him in grave No. 11 in God's Acre— yes, colossal school buildings, unlike any known in their day, had risen there. And the children were brought there in curious vehicles! The girls, it was reported to him on good authority, even learned to cook and sew there; and the boys, just fancy — any boy of fourteen now knows more about that mysterious fluid electricity than our friend Benjamin Franklin. Yes, the teachers feed those young minds with tidbits of the greatest variety, even Russian; and quite recently it was rumored that a movement was on foot throughout the entire country to teach them how to read and write their own language!

Among the guests was Bernhard Adam Grube, an alumnus of Jena University, who had come to Bethlehem in 1748 and ended his long life of 93 years there in 1808. He was attached to Emmaus where he had frequently visited and in his later life (1791-93) also served as minister. Here too his distinguished wife Sara van Vleck died and is buried. His early years were rich in labors among the Indians. He had opened a school for Indians about eight miles west of Wind Gap, then an outpost in the wilderness. He had also been a teacher at Gnadenhuetten and after the massacre there he taught in Bethlehem. While thus engaged he studied the Delaware language. Br. Brandmüller, having spied him, now came up to chat with Br. Grube about the time they worked together. "Yes," said Grube, "I well remember when my young Delaware friend Anton helped in preparing the translation of the Harmony of the Gospels into the Delaware tongue and you printed it about the year 1763."—"And do you not also remember the Delaware Hymn Book you prepared for the Indian schools and which I printed for you about the same time?"—"Yes, I remember well those first books to be printed in all this wilderness about us. They came from your press at Friedensthal, but, fearing no one knew where that was, your imprint read "*Gedruckt bei Bethlehem*. Yes, I remember —and in my memory's depth I also still hear the little Indian children lustily singing those dear old German hymns in their own Delaware tongue, and how they loved "Mine eyes look up unto the hills!"

On the farther side of the room a number of guests were clustered about a doughty little man, florid of complexion and garbed in a long frock coat of homespun linen from the loom of Bethlehem. It was Bishop John Ettwein, through many years a familiar visitor in Emmaus. After nearly half a century of distinguished labors he was in 1802 laid to rest beside his friend Bishop Seidel whom he had succeeded as chief administrator in Bethlehem. He could have told them much about the work in the mission schools in the 1750's, but they wanted only to hear about those stirring years during the Revolutionary War when he administered the affairs of the Brethren with a firm hand. Through his tact and courage he had become the commanding personality in Bethlehem and through his administrative service during the time Bethlehem was the central headquarters for the sick and wounded Continental soldiers he had won the friendship and respect of the great public figures of the day. They wanted to hear him tell about John and Samuel Adams and about John Hancock, and about the gallant young La Fayette recovering from his wounds received at Brandywine; and about George Washington when he came to Bethlehem and John Ettwein preached in his presence in the English language; and when he escorted Lady Martha Washington about the grounds and through the buildings of the Moravian Brethren. Some of the younger ones present asked him questions about the occasion in 1792 when he permitted the girls of the Seminary to gather in the chapel and greet the 51 Indian chiefs and delegates of the Six Nations who had stopped in Bethlehem en route to Phila-

delphia as an embassy to George Washington, to all of which he replied briefly in a dignified manner.

The pioneer of all those present who had at some time labored among the Indians was Christian Heinrich Rauch. Ordained before his departure from Europe, he had been sent as the first Moravian missionary to the Indians of the North. He arrived in New York in July, 1740 and spent that first winter in a lonely hut in the forest of Shekemeko, N. Y., endeavoring to bring the Gospel to the wild Mohicans. But he was also active in Pennsylvania, where historians would remember him as the one who in 1742 baptized those three first Indian converts, Abraham, Isaac and Jacob in John de Turck's barn in Oley as patriarchs of the Indian Church. He came to Emmaus at various times, but notably in January, 1754, when he organized here a branch of the Society for the Furtherance of the Gospel, founded in Bethlehem August 19, 1745, and believed to be the oldest missionary society in America.

Suddenly a hush fell upon the din of conversation when two late guests entered. They had come a long way from Herrnhut across the sea. The tall, stately gentleman in black was Bishop John de Watteville, son-in-law of Count Zinzendorf, and the little old lady on his arm, also in black, delicate as the bit of gossamer lace about her throat, mild and gentle, with eyes like fading forget-me-nots, was the Bishop's wife, the Countess Benigna. After all those present had come forward and paid their respects, the sisters gathered around the Countess and chatted informally with her. Some of the older sisters remembered her when as a maiden of 16 she had first come to Pennsylvania with her father in December, 1741, but she did not think she had accompanied him to Maguntsche. She spoke of the school for girls she had organized in Germantown in 1742, later removed to Bethlehem, to be recognized later as the first Protestant boarding-school for girls in the United States. She remembered returning to Pennsylvania with her husband in 1748 and visiting the school established here. And then, despite advancing years, she had returned again 42 years after her first visit. During this her third sojourn (1784-87) she and her husband had several times visited Emmaus and noted the many changes that had taken place. She well remembered that she had stood as godmother at some of the christenings of children here in Emmaus. Turning now to the elderly Sister Barbara Ehrenhardt standing close by her side, Countess Benigna expressed the whimsical wish to see all the little girls that had through the years been named Benigna for her. Sister Barbara, hesitating a moment, thought they should not at so late an hour be wakened from their first deep sleep.

In the meanwhile her husband, Bishop de Watteville, had become engaged in a conversation with Count Zinzendorf, and Spangenberg, Cammerhoff, Pyrlaeus and Seidel. He told them that the Moravian Administrative Board in Germany had sent him in 1784 to effect certain new measures here in America at the close of the Revolutionary War, but they listened rather indifferently. On the other hand they asked much about the long and perilous voyage on which he and the Countess had been shipwrecked in the West Indies. After eight months en route they at last reached Bethlehem June 2, 1784. In reminiscent mood they reminded de Watteville of the time when all of them as a group (and here Count Zinzendorf listened very intently) together with the delegates of the Six Indian Nations met with the Governor of the Province in Philadelphia in July, 1749 and renewed the covenant Zinzendorf had made with them in 1742. "Yes," said de Watteville, "and before they departed they honored me, Count Zinzendorf's son-in-law, by taking me into one of their tribes."—"How well I remember that covenant," said Zinzendorf, "which I made with the representatives of the Six Nations at Conrad Weiser's place in Tulpehocken on August 3, 1742 and the belt of Wampum which I received from them as a token."—"Yes," interrupted Spangenberg, "you took it with you to England, where you handed it to me, and I in 1744 brought the famous belt back to Pennsylvania. But do you also recall the tokens that you gave the chiefs by which

to authenticate themselves when needed, the little seals inscribed with the words *Jesus Jehovah?*"

But now the lively conversation suddenly subsided and all turned to the door where a tall gaunt man of many years, accompanied by a younger man, had just entered. He had made a long overland journey to be with them this evening. It was the great apostle to the Indians, David Zeisberger, accompanied by John Heckewälder. Of all the eminent personages gathered here this evening, none have received greater recognition from posterity than these two missionaries and scholars. Their lives and their labors form one of the most fascinating chapters in our Colonial annals. David Zeisberger, born in Moravia in 1721, came to America with his parents, first to Georgia as Moravian colonists, and then to Pennsylvania. Here he was first employed on the Whitefield tract (Nazareth) and then assisted in the building of Bethlehem. Among the men Br. Pyrlaeus was instructing in the Indian tongues in 1744 young David Zeisberger was the most promising. In 1745 he entered upon his ministry to the Indians among whom he labored unremittingly for the next 63 years. After the horrible massacre at Gnadenhuetten (Ohio) in 1782 he led the rest of his Indian converts, like Moses of old seeking a promised land, first to Michigan, then to Canada, then back to the Tuscarawas Valley in Ohio, where he founded Goshen. Here, after his long wanderings, he died in his eighty-eighth year (Nov. 17, 1808) and was laid to rest among his beloved Indians. In our own day he is best remembered for his contributions to Indian ethnography and philology. We mention here: "Essay of a Delaware-Indian and English Spelling Book, for Use of the Schools of the Christian Indians on Muskingum River." Printed by Henry Miller, Phila., 1776. — "A Collection of Hymns for the Use of the Delaware Christian Indians, of the Missions of the United Brethren in North America." Phila., 1803. — And his monumental "Deutsch und Onondagisches Wörterbuch," a Dictionary of the Iroquois language in seven volumes. A number of his unpublished works in the Delaware language are preserved in manuscripts in the library of Harvard University.

Next only to David Zeisberger as evangelist to the Indians and student of their language, lore and history, was John Heckewälder. He was born 1743 in Bedford, England, where his father, a native of Moravia, was engaged in the interests of the United Brethren. When John was eleven his family came to Bethlehem, where he attended the school of the Brethren. He early expressed a desire to become a missionary to the Indians. In 1771 he became assistant to David Zeisberger. For a number of years they labored together in Ohio. Here the Christian Indians had built flourishing villages and prospered up to the American Revolution. When in 1780 the Delaware Nation declared itself for the Crown, the Indian converts remained neutral. Both missionaries and converts then removed to the Upper Sandusky. From here they were summoned to Detroit by the British on suspicion of favoring the Colonies. Troubled years now followed until finally they were allowed to move to the south shore of Lake Erie, where Cleveland now stands. Because of his influence over them he was asked by the Federal Government (1792) to assist Gen. Rufus Putnam at Post Vincennes in drawing up articles of peace signed by 31 chiefs of the Seven Nations. From 1801 to 1810 he lived with his family among the Indians in Gnadenhuetten in the Tuscarawas where he not only carried on his church work, but also served as justice of the peace, postmaster and judge. He retired to Bethlehem in 1810 and there devoted himself to his literary work until his death on January 31, 1823. For his scholarly contributions in the field of Indian archaeology, linguistics and lore he was made a member of the American Philological Society. In 1818 the Society published his monumental "Account of the History, Manners, and Customs of the Indian Nations Who Once Inhabited Pennsylvania and the Neighboring States"; in 1820 his "Narrative of the Mission of the United Brethren among the Delawares and Mohican Indians;" and in 1822 his well-known "Names which the Lenni Lenape or Delaware Indians Gave to Rivers,

Streams, and Localities within the States of Pennsylvania, New Jersey, Maryland, and Virginia, with their Significations." Both these unpretentious but illustrious men were happy again to spend a few hours in Emmaus where they had so often found rest and entertainment on their way to and from "the Indian lands" on the Muskingum, as is written in the local church diaries. On hand to greet John Heckewelder here this evening was his brother Christian Renatus, for some time a prominent resident in the village.

Some of the sisters now came and dispensed mugs of steaming coffee from their trays while others came with baskets of Moravian buns, without which no lovefeast is complete. The guests continued exchanging their memories of Emmaus as they knew it in the olden, earthly days, remarking at the same time what a strange coincidence had brought them together here. Bishop Spangenberg, Brother Joseph to them, who seemed to be on an easy footing with all of them, now asked for silence. He drew a manuscript from his spacious coat and after a somewhat pompous pause raised his voice. He deemed it only proper that he should on this occasion read again the poem he had written for that April day two hundred years ago when he christened the village Emmaus. The verses followed in their stately measure and he had just read:

Now here we build a village small;
Toward its completion we give all;
Here, too, our hearts within shall flame—
Emmaus, then, shall be its name!

when in that moment a strange noise filled the air and there was much commotion outside—a crash of solid matter that brought a questioning silence upon all that pale assemblage. Some of the younger brethren rushed out to see. They came back to report that a new 1960 Ford had just crashed into the telephone pole at Main Street and Keystone Avenue. Br. Giering, he who had built the first house in 1759, said, with considerable indignation, that he had always maintained that the surveyor had miscalculated when he put an angle of 120 degrees into Main Street right in front of the church property, for no good reason but to project some day a highway to Mr. Allen's unimportant little town. But when Br. Giering looked around again the guests were melting away into thin air and each was wafted back to his own narrow abode among the dust of the ages.

The last to vanish were the three Bishops Cammerhoff, Seidel and Ettwein, but they had only to return to God's Acre in Bethlehem. They were carried away on the zephyrs of the night, like shadows cast by passing clouds against the slopes of old South Mountain, whispering to each other what no mortal ear could hear. Said Bishop Cammerhoff to Bishop Seidel: "Brother Nathanael, it's curious, isn't it, that they should make such a fuss back there in Emmaus about the centenary of their Borough. After all, what's a hundred years! Why, two centuries have vanished since we labored there. They have forgotten us, but it matters little. Perhaps they take us as a matter of course, as they take light and darkness, sun and moon and stars, but they cannot escape us. We are with them still. We are now a part of that eternal glow having neither beginning nor end." Here Bishop Seidel whispers to Bishop Ettwein: "Brother John, he is still the same rhetorical Cammerhoff, and yet he's got something there — Beloved, forget not this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." — "Yes," murmured Bishop Ettwein, "it is true. But the old Roman poet was also right when he said *Tempora mutantur*. Yes, the old order changeth. It is inevitable, but why, I wonder, do they call it progress?" — "Be not disturbed, Brother John, names also change." — Here the sensitive shade of young Bishop Cammerhoff sighed, "If only they did not make such strange noises!" At that moment a jet plane was thundering through the silent, starry firmament. In five minutes it would be landing its passengers in New York. Yes, the old order changeth!



Der Gottesacker

THE TOOTH OF TIME gnaws inexorably. The oldest remaining vestige of the early eighteenth century settlement at the foot of South Mountain, later to be known as Emmaus, is the little plot of ground at South Third and Adrain Streets, measured off by the Moravians as their first burial ground. It was a part of the land donated by Jacob Ehrenhardt, whose home, the log house where Count Zinzendorf had preached in 1742, stood only a few hundred yards away. On the northeast corner of this plot stood the first little log church erected there in the fall of 1742.

Though now much neglected it is a hallowed place, known to generations of villagers as *Gottesacker*, or God's Acre, a name the first settlers had brought with them from their native Germany. Although slightly irregular, its square measurement is actually about one acre. It was the village burial ground for the inhabitants of Emmaus for 125 years. Here rest the early settlers, meek and humble in death as in life, with small stones, 12" by 18" simply engraved, lying flat upon their graves. Order-loving as in life, they lie in rows according to age and gender. Beginning in the northwest corner is Row 1 with graves for boys; in Row 2 lie men, as also in Row 3; Rows 4 and 5 are for women; Rows 6 and 7 for girls; Rows 8 and 9 again for women; Row 10 for men again; and Rows 11 and 12 again for boys. Here they rest, row upon row: infants and children who succumbed untimely to the ravages of childhood diseases; tired mothers who died all too young leaving large families behind; fathers who had labored hard to establish themselves and their dear ones in a new world; old men and women who had often sat and dreamed back to their native land, to the days of their youth in some Swabian or Rhenish village long ago.

Between 1742 and July 30, 1747, when the Moravian congregation was organized, there were only five burials here. Before that time the early settlers in this area buried their dead in private burial grounds on their own farms, or else in churchyards already established in the Perkiomen valley, or in Oley, the Tulpehocken area, or Lower Saucon.

The first to be buried here were two children of the widowed Rosina Klein Moz. Grave No. 1 is that of little Johann Georg Moz who died in 1743. His sister Elisabeth Moz died in July, 1745 and is buried in Grave No. 2. Curiously both are buried in Row 2 for men, no doubt because at this early time the later burial plan had not yet been determined. In Grave No. 3 is buried Maria Wezel, the little daughter of Conrad and Catharina Wezel, who "went to the Saviour" on August 1, 1745, the second day after the organization of the Moravian Congregation. Little Martin Knauss, born August 29, 1745 "went home" on July 15, 1747 and was buried in Grave No. 4 by Brother Anton Wagner, the first minister of the congregation. Grave No. 5 is that of Johannes Knauss, his brother, who "flowed over into eternity" on July 6, 1747.

Of considerable interest are the graves of two little Indian girls. It is regrettable that the Diarist did not tell us more about them. We can only surmise that they had been brought here by Christian Indians from Bethlehem and placed in the Kindergarten of the *Anstalt*, or boarding-school. Little Hanna, buried in Grave No. 6, was baptized by Bishop Cammerhoff on April 24, 1748, when she was four years old. Her god-mothers were Rosina Muenster and Sister Mueller. Through some discrepancy the death register states that she was buried on April 3 by Brother Anton Wagner, "as the first seed sown" from the *Anstalt*. In Grave No. 7 is buried the Indian girl Rebecca. She was baptized by Brother Gottlieb Pezold, May 3, 1749, departed "into the wounds of Jesus" on May 7 and buried on May 8. Little Daniel Graff, a pupil in the boarding-school, "went to the Saviour" on June 7, 1749 and is buried in Grave No. 8.

The first adult to be buried here was "dear Sven Roseen," a Swede, who with his wife came in a party of 13 with Bishop Cammerhoff from Germany to assist Bishop Spangenberg. They arrived in Bethlehem January 12, 1747. Sven Roseen was educated at the University of Upsala in Sweden and at Jena in Germany. He had joined the Moravians while still in Europe. His work among the Brethren in Bethlehem was of short duration. On December 1, 1750 while stopping with the Brethren in Salisbury (Emmaus), on his way to Maryland he became ill and "went to see his Saviour" on December 2. He was buried in God's Acre, Grave No. 11. First adult to die among the Moravian settlers here was old Mother Roeder, as she was known to all. Catherine Tauber Roeder "passed into the arms of the Saviour" on April 19, 1751. She was born in 1671, earlier than any other person in the settlement.

Of the 44 first members of the Moravian Congregation out of which Emmaus was to grow the following 14 rest in the old burial ground. We shall list them here with the numbers of their gravestones.¹

¹ See *Kirchenbücher I and II*; also *The Old Moravian Cemetery at Emmaus, Penna. With a List of the Burials and Existing Stones Thereon*. Compiled from the Emmaus Moravian Church Books and the Genealogical Records of Henry Koch Jarrett. Emmaus, Penna. 1939. In typescript in the Moravian Archives.

Among these are the two men upon whom posterity looks as the patriarchal founders of Emmaus. Jacob Ehrenhardt's grave is No. 29 in Row 3. His epitaph reads:

JACOB EHRENHARDT
 One of the founders and builders
 of the first church at Emaus
 He was born on Maundy Thursday
 in Märstadt, Germany 1716
 & departed this life, February 1760
This second stone was laid 1853

In the same row, No. 62, is the grave of Sebastian Henry Knauss, on whose stone is inscribed:

SEBASTIAN HENRY KNAUSS
 One of the founders of the
 Emmaus Moravian Church
 Born in Titelsheim, Wetteravia
 October 6, 1714
 Departed Feb. 26, 1777.
*This second memorial stone was placed by
 the second Knauss Reunion August 20, 1904.*

Of the 44 first members of the Moravian Congregation these twelve additional ones also rest in God's Acre. We list them here with the numbers of their gravestones:

- Anna Catharine Transue Knauss (1722-1799), wife of Sebastian Knauss, Grave No. 120.
- Maria Barbara Andres Ehrenhardt (1722-1777), No. 71.
- Conrad Wezel (1697-1753), No. 14.
- Catharine Bayer Wezel (1709-1767), No. 44.
- Samuel Eberhard Kopp (1700-1757), No. 23.
- Anna Catharina Kopp (1693-1756), No. 20.
- Rosina Klein Moz (1703-1760), No. 31.
- Friedrich Rauschenberger (1715-1784), No. 83.
- Maria Barbara Goetschy Rauschenberger (1715-1780), No. 76.
- Johann Philip Kratzer (1709-1788), No. 92.
- Johannes Knauss (1712-1761), No. 33.
- Susanna Graff (? -1757), No. 23a.

Of more than usual interest is No. 45, the grave of Christopher Weiser, (1699-1768) the brother of the famous colonial Indian agent, Conrad Weiser and the uncle of Heinrich Melchior Muhlenberg's wife and therefore also the great-uncle of General Peter Muhlenberg of Revolutionary fame.

Christopher Weiser's wife Maria Catharina (1720-1786) occupies grave No. 86. She for many years served as the official midwife for Emmaus.

A simple stone, No. 88, marks the grave of Brother Anton Wagner (1709-1786), the first minister who served the Moravian Congregation from its beginnings to 1750 and returned to serve a second time from 1763 to 1766.

Here too, in grave No. 64, rests Brother Andrew Langgard (1712-1777) who died while minister here in Emmaus.

Another interesting grave (No. 99) is that of Sarah van Vleck Grube, born in New York of Dutch ancestry and reared in the Dutch Reformed Church. She early became a Moravian and in 1758 came to Bethlehem. With her first husband, the Rev. Nicolas Heinrich Eberhardt, she served various Moravian congregations. In 1770, after her husband's death she lived for eight years in the Widow's House in Bethlehem. In 1778 she married the Rev. Bernhard Adam Grube, like Hecke-walder and Zeisberger, famous as a Moravian missionary among the Indians. In 1780 she became a Deaconess and some time later a member of the Elders Conference. In 1791 she came with her husband to serve *ad interim* in Emmaus, where she died January 16, 1793.

No. 140 is the grave of Dr. John Joseph Dixon (1761-1804), one of the few Anglo-Saxon names in the early records. Dr. Dixon practiced medicine here in the latter years of the 18th century.

Andreas Giering (1729-1803) who married Maria Catharina, a sister of Sebastian Knauss, and who built the first house in Emmaus, is buried in grave No. 134.



Here too are the graves of the twelve men who served in the Revolutionary War and returned to live out their lives in the quiet little village of their childhood. They could not know nor care that a long silence of 150 years would rest upon them before the Lehigh Valley Chapter of the Daughters of the American Revolution placed markers upon their graves and before the Stars and Stripes of a new nation they helped to create would wave over their last resting place. They lie not far apart. We record the numbers of their graves.

- Ludwig Andreas (1734-1792)—Grave No. 98
- Michael Bauer (1745-1818)—Grave No. 160
- George Christ (1753-1828)—Grave No. 180
- Joseph Clewell (1760-1832)—Grave No. 194
- Jacob Ehrenhart (1760-1825)—Grave No. 174
- Andreas Giering (1729-1803)—Grave No. 134
- Henry Knauss (1741-1810)—Grave No. 149
- Carl Ludwig Kunkler (1757-1796)—Grave No. 110
- George Leibert (1735-1804)—Grave No. 139
- Martin Leibert (1740-1823)—Grave No. 171
- Jacob Frederick Wuensch (1748-1812)—Grave No. 151
- Abraham Ziegler (1756-1832)—Grave No. 191

No. 252 marks the grave of Johann Georg Jobst (1774-1851), immigrant ancestor of the Iobst family, and father of Frederick T. Iobst, the first burgess of the Borough of Emmaus.

No. 311 is the grave of David Seem (1826-1864), son of Conrad and Catharine Schwartz Seem, mortally wounded by a pistol shot on April 2, 1864.

In the adjacent grave, 311a, is buried David Seem's murderer, William Keck the first person to be hanged in Lehigh County.

In the 1870's the old graveyard was gradually abandoned for the newly laid-out one on North Keystone Avenue. However, two late burials are those of Theodore Clymer (1844-1879), a negro Union Civil War Veteran, whose mother Julia Harris Clymer was a former slave, in grave No. 349, and Allen Sims (1828-1897), also a negro, in grave No. 350.

There is a tradition that a number of Indians are buried in unmarked graves in the northeast corner of the graveyard. There is no record of the burial of any Indians here but that of the two little Christian Indian girls Hanna and Rebecca.

Of the 374 graves 120 are those of children, evidence of the great childhood mortality in the early days.

The family names that occur most frequently through the 18th and early 19th centuries are those of Ehrenhardt, Knauss, Giering, Romig, Leibert, Christ and Clewell.

It is not so many years ago that the old frame arch over the entrance to the burial ground could still be seen. Unfortunately it succumbed to

20th century vandals, but was replaced in 1959. On its white surface, painted in black *fraktur* letters were the German words:

*Selig sind die Todten, die in dem Herrn sterben, von nun an.
Sie ruhen von ihrer Arbeit; denn ihre Werke folgen ihnen nach.*

(Blessed are the dead which die in the Lord from henceforth: that they may rest from their labours; and their works do follow them.) Rev. 14:13

How many times, down the years, they had gathered in their *Saal* on early Easter morn to hear their pastor's familiar greetings: *The Lord is risen* and to respond with *The Lord is risen indeed!* How many times in the dim, gray dawn they had followed in procession to God's Acre, there to pray the Easter litany and to be lifted up by the noble chorales of the trombonists!

Today God's Acre is little visited, indeed unknown to some. A few ancient firs stand struggling there against the years and a ruinous stone wall still encloses a part of it. Here they rest, the journey's end for those who had left their ancestral homes and crossed the sea to seek freedom and peace for their minds and bodies and salvation for their souls, all alike, they and their children and their children's children, awaiting that last Easter morn when the celestial trombones shall echo from every hill and a new Sun will rise above old South Mountain and shed its everlasting light upon the scenes of their earthly labors.



The Old Order Changeth

*Say not thou, What is the cause that the former days
were better than these? for thou dost not inquire
wisely concerning this.*

ECCLESIASTES 7:10

AT THE DAWN of the nineteenth century a new age was knocking at the gates of Emmaus. No longer could the residents of this exclusive little congregational village, built according to a prescribed pattern, and old-world traditions, withstand its encroachments. The young especially could not escape breathing the air of the new freedom that pervaded the length and breadth of our young nation. The continuance of an exclusive religious and social community in an age of growing democratic individualism was an anachronism. Slowly and insidiously inimical forces, both internal and external, were at work.

In 1812 Lehigh County was separated from Northampton County and its courts established in the young borough of Allentown. The residents of Emmaus would henceforth be more and more drawn thither than to Bethlehem.

In 1810 Allentown's first newspaper, *Der Unabhängige Republikaner*, (The Independent Republican) appeared, which, despite its name, became the official Democratic organ for the German people. In 1812 the second newspaper appeared, *Der Friedensbote* (The Messenger of Peace), politically independent and so-named because it was opposed to the War with England. Conflicting political views and news from the larger world outside were not without influence upon the Emmaus residents who had so long lived in their own little communal world.

There is now an indifference to the ancient rules and regulations drawn up by the founders in 1761 for the conduct of the people. In earlier times they were read aloud to the people from time to time. Now they are no longer mentioned in the congregational diaries. Through laxity on their part more and more "outsiders" have managed to settle in the village. The payment of lease-rents for their in-and out-lots, though

very small, but from which the communal and church property were maintained, was a constant source of disagreement and vexation.¹

Then too Dan Cupid, never a discriminator of persons, became, unwittingly perhaps, a disintegrating force. The swains of Emmaus no longer find their wives only among the Moravian maidens of Bethlehem, Nazareth, Schoeneck and Lititz. Nor do the young men of Allentown and from the rural Lutheran and Reformed parishes disdain casting their eyes upon the Moravian lassies of Emmaus. Even the Reformed, Lutheran and Moravian clergy intermingle more freely and exchange pulpits with each other.

Despite its incipient disintegration as an exclusive church settlement life in Emmaus, at least outwardly, still continued along well-defined traditions with but little variance during the first decades of the nineteenth century.

We turn again to the Moravian diaries as our best source about events in the village and the *mores* of its inhabitants.

In his *Diary*, 1803 Johannes Molther (pastor, 1802-05) wrote: *January 2*—At 2 p.m. A meeting with parents with special reference to opening of school tomorrow, and the responsibilities of parents toward their children.—*January 3*—Deep snow, nevertheless 14 children came.—*March 15*—Today Br. Jos. Clewell finished his very thorough job of pruning the fruit trees.—*March 27*—Our old currant bushes dug up, the ground plowed and early potatoes planted. Most Br. busy the first three days of the week with garden work, fence repairs and finishing the new stable.—*April 18*—With the help of Br. Heinrich set out an asparagus bed at upper end of garden. Summer school starts today.—*May 4*—Dr. Steuben on a visit here and requests permission to come and live here.—*July 13*—On Friday our flax was cut and we got 32 large bundles of long flax.—*Sept. 11*—Br. Molther accompanies Br. and Sister Loskiel² as far as Trexler's tavern on their way to Gnadenuhuetten on the Muskingum (Ohio). At Trexlers from where, after pleasant evening, good

¹ Sebastian Knauss, collector of lease-rents from 1761 to 1780, in 1765 said the rents were not coming in as they should. In 1766 people complained the rents were too high and Br. Ertwein (later Bishop) came from Bethlehem to discuss their problems. In 1780 even prominent villagers (among them Andreas Giering, Fred. Wuensch, Mart. Leiber, Mich. Knauss, Fr. Rauschenberger) were in arrears with their rents. Barbara Ehrenhardt, widow of the patriarch, in 1780 paid £1. 10s. for the past four years. In 1790 the community was in financial straits because of unpaid rents. Henceforth those in arrears would have to pay 6 per cent. interest on their debts.—In 1796 Council, on proposal of the Committee, resolved that the tilling of fields and having cattle on church property for maintenance of the minister, be discontinued and the land belonging to the *Gemeinhaus* rented out, the minister to be paid annually £60.—In 1807 there were difficulties in adjusting land-leases and property ownership when such were transferred or sold.

² George Henry Loskiel, Moravian Bishop, arrived from Europe, July 23, 1802; died Feb. 23, 1814; buried in Bethlehem; author of *History of the Missions of the Brethren Among the Indians of North America*.

sleeping quarters and breakfast, they parted the next morning.—In his *Diary* for 1804 we read: In January and February a number of children had the chickenpox.—In May five of our children were inoculated with "cowpox," from which all have easily recovered.

According to the Minutes of the Committee of the *Gemeinrath* (congregational council) for 1805 the pastor is willing to take over the land of the church for another year at the same rental. Apparently he no longer has free use of it as in earlier years.

From the *Diary*, 1807 (Pastor Johannes Bardill):—*March 26—Maundy Thursday*. On account of the cold, raw weather the *pedilavium* (foot washing) did not take place.—*March 31—Terrific snowstorm.*—*May 19—*This week some of our children were vaccinated. They easily survived.—*June 27—*(The minister complains of bad attendance for some time past. Of course people are busy with work in the fields.)—*July 5—*Now that harvest time begins, people are admonished to behave in a Christian manner.—*July 25—*After much rainy weather our brethren finished harvesting their rye and wheat.—*August 2—*The sixtieth congregational anniversary was celebrated.—*Nov. 6—*Last night quite a snowfall.

In 1807 Council discusses church repairs. Br. Bardill wishes that the rooms on the lower floor of the *Gemeinhaus* could soon be whitewashed and the exterior repaired. Also they discuss the difficulties attending the adjustment of land leases and property ownership when such are to be transferred and sold under the existing exclusive system.

From the *Diary*, 1808 (Pastor Gottfried Oppelt): *January 1—*The afternoon congregational meeting did not take place, as most of the brethren and sisters went to a sale in Allentown.—*July 17—*Harvest time—and rain, but most of the grain is now under roof. It is to be observed that all through the reaping of the wheat and the rye the young folk behaved decently.—*August 7—*Br. Loskiel conducted the services.

In his *Memorabilia* at the end of the year 1808 Pastor Oppelt writes: "We give thanks, that under the protection of our country quietly and in peace we have been spared the devastating wars that have brought suffering to so large a part of the world, and that the inhabitants of this country have been spared from the yellow fever during the year.

From the *Diary*, 1810 (Pastor Theodore Schulz):—*January 2—*In God's name we began our school today.—*January 3—*Evening services today and tomorrow are cancelled on account of muddy roads.—*March 2—*Our dear Henry Knauss has been ailing all winter and especially from "inner rheumatism."—*March 13—*Br. Henry Knauss is rather weak and suffers much, but is waiting for the best Physician.—*March 26—*Br. Christian Till is here tuning and repairing the organ.—*March 29—*The boy David Kunkler arrived here by post coach from Lititz for a visit with his mother.—*April 7—*Today all the brethren were busy with making fence rails in the woods in order to fence in the congregational woodland.

—*May 3*—Henry Knauss¹ dies.—*May 6*—The funeral, with unusual number of people attending from Schoeneck, Nazareth and Bethlehem.

First a short service in his house; the procession to God's Acre with the usual litany; then return to the church, which was so crowded that all our Emmaus people had to stand outside the door. Br. Knauss was the oldest in the congregation and served longest as member of the Committee.—*October 28*—This week everybody busy with the corn and the potatoes and making cider.—*Nov. 1*—A snow nearly a foot deep—*Nov. 15*—Henry Christ drove to Bethlehem to get the working tools of the Bischof brothers, who are here to repair our pumps.

From the *Diary, 1811: April 21*: During the first days of this week, although the bell was rung, no one came to the evening meetings, for most of the brethren are occupied with work in the fields, and so the meetings are cancelled for the time.—*May 15*—This week I and the brethren are busy with planting corn.—*May 30*—Frost last night.—*July 28*—Having brought in the harvest, the brethren now hauled the material for the masons for erecting the wall on the front side of God's Acre.—*September 23*—The first frost. Our brethren and sisters begin to mow the buckwheat.—*November 4*—Our brethren started out with grain for Philadelphia and returned on November 8.—*November 10*—The harvest thanksgiving service.

From the *Diary, 1820 (Pastor Paul Weiss²): January 13* — Deep snow and fine sledding.—*January 16*—Our village was a lively place today. In all there were five sleighs here from Nazareth and Schoeneck.—*January 23*—Widow Catharina Wuensch was married today to John Davy, an "outsider."—*April 2, Easter Sunday*—Early this morning our "beginning" trombonists³ for the first time played some melodies from the church belfry.—*April 14*—Winter school session closed today.—*May 21*—Big Whitsuntide festival at the Jerusalem Church in Salisbury (11½ miles away). Almost everybody in Emmaus went there, therefore services

¹Henry Knauss, the eldest son of Patriarch Sebastian Knauss was born in Salisbury Township, November 22, 1741. His wife was Anna Maria, third daughter of Jacob Ehrenhardt, Patriarch. From his father he learned the wainwright's trade.

²Paul Weiss, born in Bethlehem, 1763 and died there in 1840; teacher at Nazareth Hall, 1797-1803; 28th pastor in Emmaus, 1813-1830; won some renown as a German poet, especially for his translation of William Cowper's (1731-1800) famous ballad "John Gilpin's Ride." The booklet form of it with colored woodcuts, printed by G. S. Peters in Harrisburg about 1830, enjoyed great popularity throughout Pennsylvania.

³Trombones, in common use among the German State churches, were introduced in Bethlehem as early as 1754. Here in America they became a distinctive feature of the Moravian Church services. They were late in making their appearance in Emmaus, presumably because of the small population from which to draw talent, but are played here to this day. In 1822 Owen Rice of Bethlehem imported trombones for Emmaus, on which final payment was made in 1826.

here only this morning.—*May 22*—Today (Whitmonday) Br. Weiss (Moravian pastor) also went to Jerusalem Church. Bishop Seidel and the *musici* from Bethlehem had come there. Yesterday the Lutheran and Reformed clergy conducted services; today the Moravian Brethren.—*July 27*—Br. Weiss drove to Allentown in Ehrenhardt's little carriage to meet Sister Anna Maria Kiesel who was arriving there by stagecoach from Lancaster to visit with us.—*July 28*—For some days Sister Weiss has been suffering from diarrhoea—today it seems to be developing into dysentary.—*July 31*—Br. Clewell and several of his children are sick with dysentary.—*August 3*—Sister Weiss grew worse. Br. Weiss rode to Dr. Jacob Martin in Allentown for some medicine.—*August 4*—Today Dr. Martin came to see Sister Weiss. Today Samuel Christ was taken with dysentary. In our neighborhood many children are dying.—*August 6*—Four burials today.—*August 16*—This afternoon burial of little Charles Christ, at which our trombonists for the first time played at a funeral.—*October 5*—Br. Weiss on foot to Allentown on business.—*October 13*—Today the first patch of our rye was sowed.—*October 15*—The rest of our land was ploughed and sowed to rye. This week we finished gathering apples.—*October 30*—Winter school begins today.—*December 8*—No school today, because our hogs are being slaughtered.—*December 24*—Children's Christmas Eve service at 6 o'clock. They recited their verses and sang their songs of praise, whereupon they received their verse cards and lighted candles.—*December 31*—Twilight service for the children and the usual midnight vigils.—

From the *Diary, 1821: January 7*—More than two feet of snow. Since the roads are not opened no one came and Holy Communion was postponed.—*January 21*—It was reported that the wellknown preacher, the Rev. Frey of New York, a convert to Christianity from Judaism would preach in the Reformed Church in Allentown. Several sleighs of Emmaus people, despite the roads, drove to Allentown in the afternoon.—*August 21*—Brr. P. Weiss and Joseph Clewell today went to Bethlehem to attend the annual general convention of the Society for the Propagation of the Gospel.—*August 30*—Repairs of the congregational buildings were undertaken by the members. The north side of the church roof was newly covered.—*September 1*—Carpenter work in *Saal* and *Gemeinhaus* completed.—*November 4*—Harvest thanksgiving in the forenoon.—

The above items chosen casually from out of the church diaries of the first three decades of the nineteenth century would indicate that the village pattern had not changed essentially from that of the eighteenth century. But why did the population not increase more rapidly? Families continued to be large. Infant mortality was still high in those years, but it is plain that increasing numbers of the young people were no longer content to stay within the village borders. The future seemed to hold little promise as long as Emmaus remained an exclusive congregational

village. The following data (gathered from the diaries) is not without interest. In 1804 there were in the congregation (including children and rural members) only 92 persons; in 1810, 97; in 1820, 126; in 1829, 131 persons.

From another source¹ we learn that in 1810 there were only 29 adult males in the congregation: 1 tailor, 3 shoemakers, 6 farmers, 2 weavers, 3 carpenters, 1 merchant, 3 wainwrights, 1 turner, 1 saw-miller, 1 tin-smith, 2 tobacconists, 1 tanner, 1 stovepipe smith, 1 nail smith, 2 day laborers.

There is evidence too that all was not well among the villagers themselves. Those of the 1820's, now in the prime of life, were of the third generation, and their children tended away from the austere and rigorous religious life of their founding great-grandparents in 1747. The gentle Paul Weiss, toward the end of his long pastorate, had occasion to write the following in his *Memorabilia* for 1827:

"All loyal members of our Moravian congregation must notice with pain and sadness that the purpose of our unity (*Unitas Fratrum*) is so little being taken to heart by many among us, and that things are beginning to intrude themselves upon us which are entirely contrary to our rules and regulations. Especially does this concern our children and young people, who are in greater danger of becoming ensnared by soul-destructive forces. All loyal parents who have the welfare of their children at heart, will, we hope, not fail to do their utmost, and see, to the best of their ability, that their children are protected against such soul-damaging influence."

These *Memorabilia*, written in German, were read to the congregation at the midnight vigils of December 31.

We have seen that during the first decades of the 19th century the population of Emmaus was virtually at a standstill. Among the few who came and settled here during those years the most notable was the Jobst family, whose descendants have for more than a century played a significant part in the affairs of Emmaus. John Georg Jobst² arrived in America in 1828; together with his wife Anna Catharina, and two young sons, Franz Philip and Theobald Friedrich (later the first Burgess).

¹ *Vide Catalogus der Gemein in Emmaus im Anfang des Jahres 1810*, in the Emmaus Archives.

² Born in Ashenhausen, Saxe-Weimar, June 8, 1774, and spent his youth in the little German Duchy then known to all the world as the residence of the great poet Goethe. His parents were Johann Zacharias and Anna Margaretha (née Goebbing) Jobst. On April 2, 1798 he married Anna Catharina Matthes. In 1805 the family moved to Alsace (then French), returned to Saxe-Weimar in 1815, back to Alsace in 1817, and in 1828 to America. He died April 11, 1851 and is buried in God's Acre, grave No. 252. His wife, born April 16, 1777, died April 26, 1866 and is buried in God's Acre, grave No. 322.

A "parchent¹" weaver by trade, he soon thereafter settled in Emmaus, where together with his two sons he carried on a weaving establishment.

In June, 1830 Br. Weiss concludes his long pastorate of seventeen years and is succeeded by Johannes Brickenstein (1830-36), who, as we shall see, does not fail to recognize that the old order cannot prevail much longer. We translate again from the church diaries. (The reader is reminded that during the next years the Moravian congregation and the village still continue to be a united social and religious body.)

Diary 1830: August 22—We complain about the frolics in the tavern and the matter is discussed before the Committee (of the Council). *September 26*—Council upon motion of Committee decided that a woodshed be built and that each citizen contribute either labor or money, so that the Treasury may have no financial burden.—*October 30*—The brethren assembled in considerable number and after having measured and sawed the timber reared the woodshed.

Diary, 1831: January 15—Terrific snowstorm from the North—depth of snow two feet and more.—Toward end of month an epidemic of measles struck nearly every house with children in the village.—In the first week in March the three polecats that had been nesting under the house were caught.

Diary, 1832: January 8—A four-horse sleigh with visitors arrived from Nazareth.—*June 21*—Came a report that the Asiatic cholera morbus has found its way to Canada and that the Lord intends also that this continent shall suffer visitation from this pest.—*August 9*—We give this day to prayer and atonement, as requested by the Governor of our State, and entreat the mercy of the Lord that he preserve us from the cholera morbus now raging in New York, Philadelphia and elsewhere.—*October 14*—The tavern was sold to John Staeler of Upper Milford, to which the Committee and Brother de Schweinitz had given permission; but later he intended to exchange ownership with one Elias Weiss of Upper Saucon. Since the latter was a stranger to them the Committee did not give permission. Instead, the Committee itself decided to purchase the tavern.

Ninety-two years had now passed since a small group of early settlers in Maguntsche (as it was then known) had erected that first little log church at Third and Adrain Streets in 1742. How long could the Brethren continue to maintain themselves as an exclusive church village without considerable increase from without and in the face of the flourishing Lutheran, Reformed and Union churches that had sprung up

¹ Emmaus had its linen weavers, and in the 1830's a weaver of coverlets as well, but apparently a "parchent" weaver, who wove cotton (increasingly in demand since the invention of the cotton gin), and of fustian, a coarse weave of linen and cotton combined, was a welcome addition in the village.

across the countryside since those early days? Something big and enterprising needed to be done. The villagers of Emmaus, despite their small number and inner and outer conflicts, now took upon themselves a difficult task. On the last day of the year 1832 the congregational council assembled to consider the building of a new church and parsonage. Early in 1833 the plan was again taken up and Br. Brickenstein expressed the hope that, with God's help, they can undertake the building of church and parsonage in 1834. We look into the church diaries for those years:

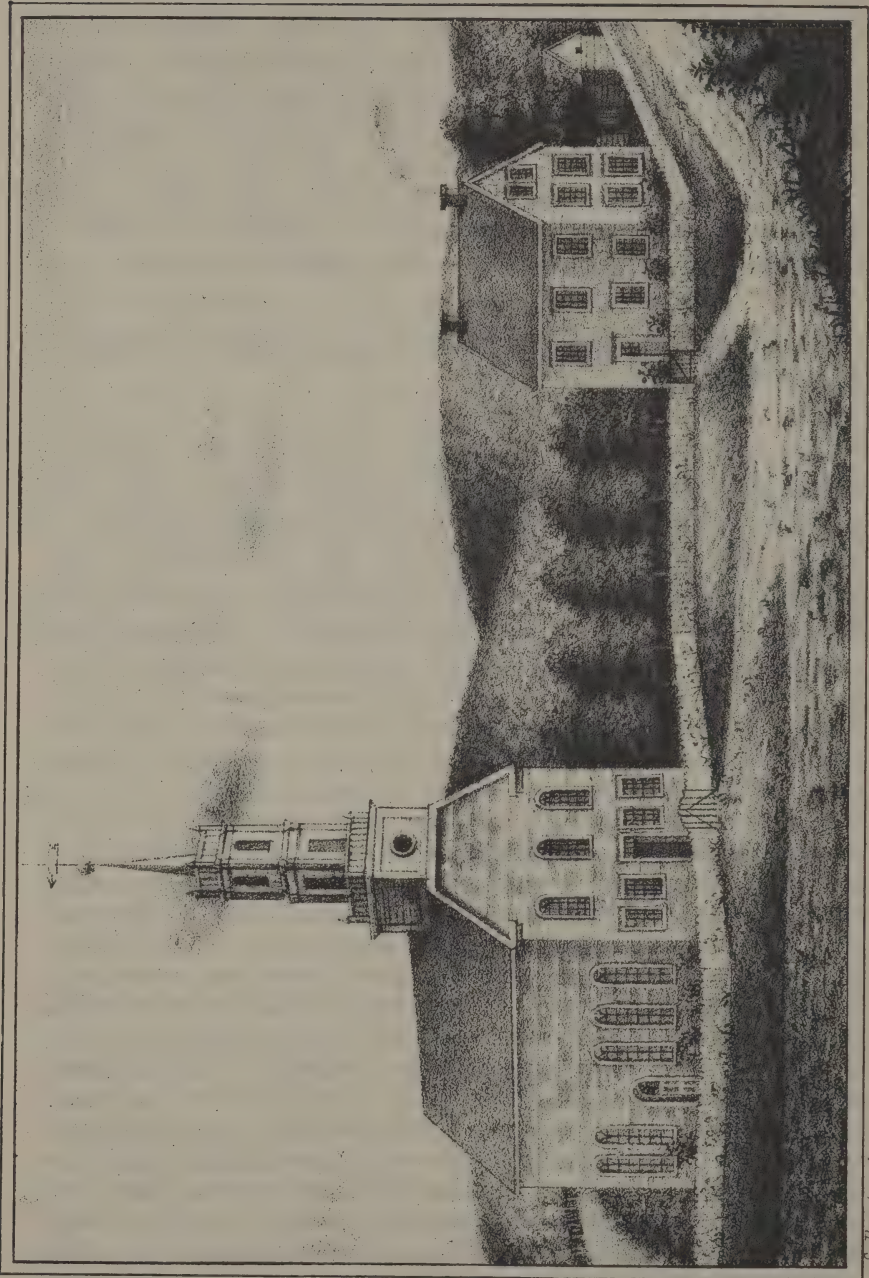
Diary, 1833: January 1—This afternoon the Council met and appointed the Br. W. Giering, Thom. Everitt, Jacob Christ, John Knauss, John Giering, together with Br. Brickenstein, as a Committee to report to Council in the matter of erecting a new church building and parsonage.—*January 6*—Above Committee assembled and drew up proposals for the Council. Subscriptions for the new building were now solicited. After some time the amount of \$700, either in money or labor, had been subscribed, and in God's name the first step had been taken. Also three of our brethren were sent forth to solicit subscriptions among our neighbors at Bethlehem, Schoeneck and Nazareth, where some \$600 were obtained. In the meanwhile, however, the Lord permitted scarlet fever to break forth among us. Little Ellen Hochstetter took it and "went home."—*February 10*—Council, twenty-two strong, met and considered further the building plans. They almost unanimously accepted the cardboard model in which church and parsonage were under one roof, but this was subject to modification. Br. John Knauss and W. Giering were elected construction supervisors.—Two more boys attacked by scarlet fever.—*March 4*—Our little daughter is taken with scarlet fever. On the ninth day the Lord saw fit to take her home.—*March 20*—Married Br. Franz Jobst and his brother Fritz¹ both sick with scarlet fever.—*April 8*—I left for New York and Philadelphia to request contributions from our brethren there for our new buildings.—*April 20*—Returned in good health and grateful that the Lord moved the brethren in New York and Philadelphia to contribute some \$700. Several of the brethren in New York advised us to keep church and parsonage separate. On motion of the building supervisors council fixed the wages of the laborers at 62½ cents a day, and for a two-horse team with one driver at \$1.50. They further decided that the wage for a four-horse wagon, usually \$3.00 a day, should in this church construction be only \$2.50, when hauling stone or wood with only one driver.—*July 5*—Br. Brickenstein journeys to Lititz, Lancaster and York to obtain contributions from the Moravians there and after three weeks returned with \$180.—*August 3*—The first loads of pine boards ordered last winter on the yon-side of the Blue Mountains arrived today. Great misunderstanding and much ill feeling were engendered

¹ Theobald Friedrich Jobst, later first burgess of Emmaus, better known as Frederick T. Jobst.

about the building of the church and parsonage, under one roof or separate, about giving out contracts, etc. And when on *August 4* the big congregational lovefeast was celebrated, dissenting persons absented themselves and even refused to participate in the music program.—*October 28*—Began in our meadow, not far from the *Gemeinhaus*, to break stone to burn lime therefrom for the building of the church and parsonage next year.—*November 4*—A number of wagons start out for the Blue Mountains for supplies of boards and beams.—*November 12*—Began to haul stones from the mountains in back of J. Knauss' fields.—

For further information we now translate from Br. Brickenstein's *Memorabilia* for 1834:

What distinguishes this year in the history of Emmaus is the building of our beautiful church. All through the winter (1833-34) they were diligently hauling building stones. The carpenters arrived March 18, namely John Schwenk from Longswamp and four assistants. These worked here with little interruption until November 5 and, together with the other members of the working crew, through their diligence and their proper behavior won for themselves the esteem of all of us.—*March 29*—On the great Sabbath—the measurements for the new structure were made on the site and in the afternoon 15 to 20 men worked on the cellar excavation.—*April 3*—After the limekiln firing was ended, it was discovered with great joy that the stones which had been quarried on our land produced an excellent lime.—In the middle of April the masonry was started on the parsonage.—In the middle of May the masonry of the church was begun and with six to nine masons the work proceeded rapidly.—*May 25*—Trinity Sunday, the cornerstone was laid in the presence of a large gathering.—On *June 11* work had proceeded so far that the roofbeams could be set up.—On *October 6* the parsonage was already so nearly completed that it could be occupied.—On *October 8* the old parsonage was torn down, but the attached church portion was thereby found undesirable for further use.—On *November 1* the old church edifice was sold at auction and torn down.—On *November 9*, on a beautiful clear day, in the presence of several thousand people our church was dedicated, with Reformed, Lutheran and Schwenkfelder clergy participating. They were assisted by musicians from Bethlehem (both vocal and trombone). Ceremonies were continued next day. On the following Sunday, *November 16*, the first communion service was held in our new church.—*November 23*—Harvest Thanksgiving service, and the pastor preached his first sermon from the new pulpit. Sunday school was held in the basement for the first time on December 8.



Like Endicott, N. T.

From an old lithograph made from one of Samuel Reinke's Twelve Views (1836).

S Reinke, del.

The *Diary* for 1835, the year following the completion of the new church and parsonage, offers little of significance. Br. Brickenstein notes that now there are two physicians in the village, Dr. Abr. Deichmann and Dr. F. J. Young.

Although it is commonly stated that Emmaus ceased to be a closed Moravian village in 1835 there is nothing in the diaries to indicate that any official action was taken toward that end. It is true that the young minister, Br. Johannes Brickenstein, having witnessed prevailing conditions during his several years here, is convinced that Emmaus cannot continue as an exclusive congregational village. This is clear from a remarkable document¹ which he prepared in 1835. Because of its importance it appears in translation as Appendix F. Presumably it was meant for the Moravian administration in Bethlehem, for by its contents it could hardly have been read to his people. At some length he shows therein that the original assurance of a village as a *Gemeinort* in which no one can be a property owner who is not a member of the congregation of the Brethren is no longer tenable. In fact there are in 1835 already three outside houseowners in the village. He also makes clear that the original income from the soil (through harvests and lease-rents) which was to serve the economic welfare of the whole village has far from attained its purpose.

However, the transition which led eventually to the incorporation of the village as a borough, completely independent from the administration of the Moravian Church proceeded slowly through some years to come. Here again we do well to let the congregational diaries be our informants.

Diary, 1836: January 6—Br. Brickenstein went to Bethlehem to borrow, in the name of the Emmaus congregation, the amount of \$500 from Br. Goepp², with which to pay the remaining debt on the new church.—*January 8*—Began to snow this evening and continued to snow until 10 a.m. *January 10*. Since three feet of snow covered the earth and everybody busy opening paths and roads it was out of the question to hold services. But now as roads were opened sleighing became for many a lamentable diversion.—*January 24*—Br. Brickenstein announces that he has received a call from Nazareth and that Br. Peter Kluge will then take over the spiritual care of the Emmaus congregation.—*March 13*—Br. Brickenstein preaches his farewell sermon. Next day Br. Kluge, wife and children arrive by sleigh from Bethlehem and are cordially received and with the same sleigh, and our blessings, the Brickensteins leave to

¹ *Das Land der Gemeinde zu Emmaus*—1835, a manuscript in the Emmaus Archives.

² The Rev. Philip H. Goepp arrived from Europe, November 27, 1834 and was now Administrator of Moravian estates of the Northern Diocese.

follow the call to Nazareth.—*June 5*—Br. Kluge, and a large part of the congregation accept the invitation to attend the organ dedication in the Salisbury church. In the afternoon Br. Kluge delivered the sermon before a large gathering and in the presence of four Lutheran and Reformed pastors. Afterwards they converse with each other and in friendly fashion invite each other to preach in their respective churches.—*June 20*—Special religious instruction is taken up for the children at 1 p.m. Sundays and during the last school hours on Friday afternoon. This had not been done for several years. Twenty-four children gathered for instruction of whom half were neighbors' children (that is, non-Moravians.—P.B.)—*June 26*—Br. Kluge preached in the Rev. Dubbs' Reformed Church in Whitehall Tw. and Dubbs in turn preached in Emmaus to the great satisfaction of the Moravian Brethren and their neighbors.—*August 21*—On invitation of Lutheran Pastor Yaeger, Br. Kluge is invited to preach in Allentown.—*October 30*—*Ernte Dank Predigt* (Harvest Thanksgiving service)—many outsiders came.—*December 24*—Such throngs came to our Christmas service that there was no longer any standing room and many had to leave.

Diary, 1840: January 5—Church Council met. They resolved, in order to pay off a congregational debt of \$62.58, to have all the chestnut trees in the congregational woods felled and converted into fence rails, of which some were to be used to enclose the village woodland and some to be sold.—Also in January the Committee granted permission to Mr. G. Labach, who has been living in the village for some time, to become a member of the congregation; also that Mr. Seip be granted a lot upon which to erect a small house, but only on condition that in case he should sell the same, the purchaser will have no right upon the lot itself and will have to remove the house elsewhere. Mr. Seip gave a written promise to carry out this condition.—*January 9*—I was visited by a Methodist preacher named Stoetzel, who desired that I see to it that none of their meetings be disturbed, neither by our people nor by our friends. I told him the simplest means of avoiding such disturbances was not to hold their meetings. That they do not wish to do. Moreover, they are no longer so frequently disturbed, for the novelty has worn off. Only a few outsiders any longer visit or attend their services.¹—*April*—This month the Committee granted Mr. Lawall, who is in charge of our school, a town lot beside the Jobst lot for the building of a house. Since there are now only a few vacant lots in the village and difficult to procure from the present owners, the town plan, upon resolution of the Committee, was extended in a northerly direction.—The Christs moved to their newly built house on their own land. Their vacated house and also that of Dr.

¹ During these years we meet with frequent expressions of hostility toward the Methodists. For a number of years they continued to meet in private homes. See "Emmaus of Today: Its churches."

Danowsky¹ were taken by strangers, of whom there is annually an increasing number.—In April too a big new tavern was begun in the middle of the village to take the place of the very dilapidated one (no doubt on the S.W. corner of Second and Main Sts.—P.B.).—*June 10*—Anna Maria Knauss died today in her ninety-second year. Her father was Jacob Ehrenhardt, who with Seb. Knauss founded our congregation in 1742. She was born Dec. 6, 1748 and baptized in that first church near the old God's Acre. She lived through the ministries of 32 pastors. She was the mother of 13 children. Of 216 descendants 180 survive her.—*October 2*—Mr. Lawall, teacher here, had a public school examination in our church to everybody's satisfaction. During the summer there were only 42 pupils, but in winter from 60 to 70.—*October 18*—The following week much work in the fields bringing in sugar beets, which turned out very well. (Our only reference to the cultivation of sugar beets. Whether raised for sugar production or for cattle is undetermined.—P.B.)—*December 24*—Our Holy Night service is heavily attended by strangers.

An important source of information about the Emmaus of the late 1830's is a chart (see fold-out facsimile) which in its general outlines is based on that of 1760. Marginal notes are also in German. Compare this chart with the facsimile of the 1760 chart on page 48. In the upper righthand corner it bears the date of 1839. It will be seen that the acreage of the total of lots comprising the village remains the same, as well as the disposition of in- and outlots. But the chart of 1760 only shows house on lots 1, 2, 4, 5, 6, 8, 9 on the south side of Manin Street and on lots 24, 25, 27, 28, 29, 30 and 32 on the north side—in all 14 houses. The chart of 1839 shows 33 houses together with the church, parsonage and school. Instead of the lane starting from the *Gemeinhaus* on the congregational property to Bethlehem, there is now the well-defined road with the oblique leftward direction as seen at the corner of Main St. and Keystone Ave. today. Note also that the lots 38, 39, 40 at the N.E. corner of Main and Keystone (beginning with the Greiner residence) are cut out of the former church grounds. Also Main St. has been extended and houses are now located on a few lots on the south side west of Third

¹Dr. William F. Danowsky, a Polish physician, after practicing abroad 18 years emigrated to the U. S. in 1836. He came to Emmaus, in 1837 leased lot #17 at the N. W. corner of Third and Main Sts. (paying 50 cents per annum) and bought the house on the lot. He later practiced in Allentown where he died in 1875. He is looked upon as the founder of the gas works in Allentown. In 1850 he began to manufacture gas on his premises for household use. In 1853 he laid the first gas main on the north side of Hamilton Street between Seventh and Eighth Streets.

Street. To the north two lots have been cut from outlot 10 on North Second Street. Interesting to note is a Methodist meeting house on lot 49 at Second and Ridge Sts. west of the cemetery, (but perhaps on the same plot); and on lot 52 (faintly denoted on the margin) a Temperance Hall, today approximately the second lot of the S.W. corner of Third and Main Sts. At this time the Moravian congregation numbered 149, but since there were now non-Moravians in the village the number is probably somewhat higher. Among the names of the residents those of the original settlers are still prominent.¹ Note that the plot south of the old graveyard still remains as an entity of 19 acres. But the land adjacent to the village as laid out in 1758 has now changed hands. Jacob Christ now owns the land formerly owned by Philip and Friedrich Kratzer, west of the village. The land north and east of the village, first owned by Sebastian Knauss, is in possession of John Knauss. Jacob Ehrenhardt's land, comprising nearly all of the land south of the lots between Keystone and Second Street is now owned by Israel Tool.

¹ On the chart of 1839 is the following imperfect list of houselot occupants, with houselot numbers:

1.—Stephen Tool	18.—Henry Wolf	35.—Cath. Leibert
2.—Lewis Giering	19.—Harry Reinschmitt	36.—Hy. Eschbach
3.—Lewis Giering	20.—James Winsch	37.—Andr. Fink
4.—Peter Balliet	21.—Will Giering	38.—.....
5.—Charles Fehr	22.—Will Giering	39.—.....
6.—Harry Christ	23.—Fr. Romig	40.—Hy. Seip
7.—Harry Christ	24.—Jos. Wild	41.—P. Romig
8.—Samuel Christ	25.— ? Hochstetter	42.—.....
9.—Tavern	26.—Dan. Keck	43.—.....
10.—Tavern	27.—John Giering	44.—.....
11.—Thomas Giering	28.—George Labach	45.—M. Wieand
12.—Thomas Giering	29.—Jac. Christ	46.—Hy. Fisher
13.—Harry Tool	30.—W. Seip	47.—.....
14.—Magdelina Dole	31.—Thom. Everitt	48.— ?
15.— ? Tool	32.—Thom. Everitt	49.—Meth. Meeting House
16.—Henry Seip	33.—Jac. Christ	51.— ? Giering
17.—Dr. Danowsky	34.—Jac. Haag	52.—Temperance Hall

Lot 5, now the site of the Leisenring residence, 176 Main St., was occupied by Charles Fehr, coverlet weaver.—Lots 9 and 10 at the S. W. corner of Second and Main Sts. were the site of the later Exchange Hotel.

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Von Anlage dieses Grundstücks

1. Je heller & tiefer die Erde in einer Distance von 7 Ruten gelichtet werden, desto größer wird die Ernte von 3 Ruten breit, ganz Kniffel.
2. Je größer jedes 8 Lote eine Ebene, desto 3 Ruten breit, & desto größer jedes 4 Lote ein Gefälle 2 Ruten breit.
3. Je größer das Grundstück ist, desto mehr wird die Ernte, je mehr die gelichtete Fläche breit.
4. Je mehr jedes Grundstück 10 Ruten lang & 4 Ruten breit.
5. Je mehr jedes Grundstück 10 Lote, so ist jedes die auch 10 Ruten breit.

Leistung des Herrn lte.

- 1. Stephan Teal
- 2. Lewis Gering
- 3. Peter Walbert
- 4. Charles Teal
- 5. Henry Christ
- 6. Samuel Christ
- 7. } unvollständig
- 8. Thomas Gering
- 9. Mary Teal
- 10. Joseph Teal
- 11. Henry Teal
- 12. Dr. Demerby
- 13. Henry Wolf
- 14. Henry Kinnaman
- 15. James Teal
- 16. Will Gering
- 17. Dr. Kemig
- 18. Dr. Teal
- 19. Carl Kinnaman
- 20. Dan Teal
- 21. John Gering
- 22. George Teal
- 23. Jac Christ
- 24. unvollständig (Wolff)
- 25. } unvollständig
- 26. Jac Christ
- 27. Jac Teal
- 28. } unvollständig
- 29. } unvollständig
- 30. } unvollständig
- 31. } unvollständig
- 32. } unvollständig
- 33. } unvollständig
- 34. } unvollständig
- 35. } unvollständig
- 36. } unvollständig
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- 42. } unvollständig
- 43. } unvollständig
- 44. } unvollständig
- 45. } unvollständig

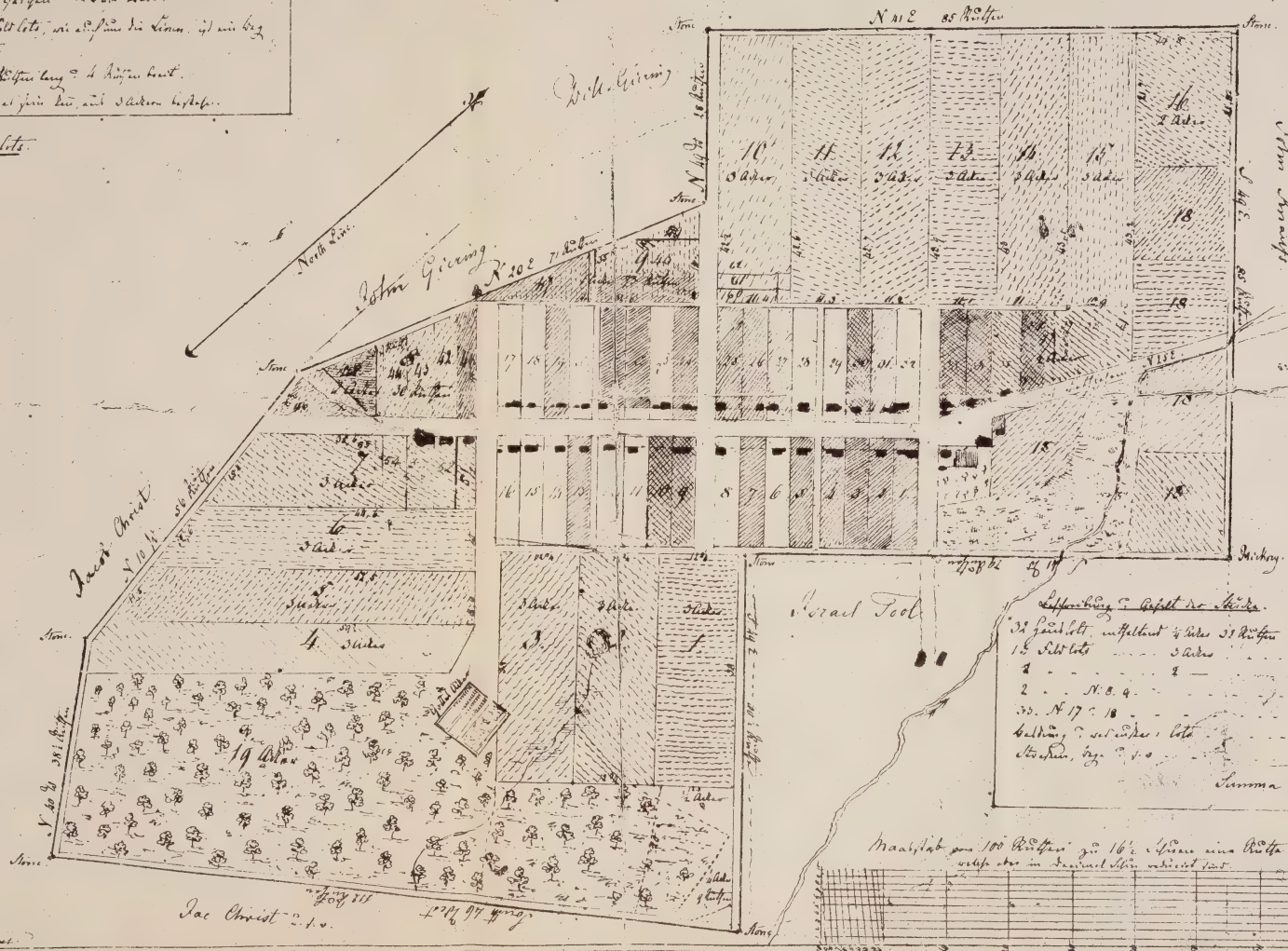
Grund Ruz von Emaus

mit Salisbury gemacht, wie derselbe projektiert
in Grundbuch abgetheilt & registriert worden
Juli 1780. Jahr. —

John Emaus

Leistung des Herrn lte.

1. Henry Christ
2. Henry Christ
3. Thom. Gering
4. John Gering
5. Henry Teal
6. Stephen Teal
7. John Teal
8. Dr. Demerby
9. Carl Kinnaman
10. Jacob Christ
11. Will Teal
12. Peter Walbert
13. Dr. Demerby
14. Henry Wolf
15. George Teal
16. Thom Christ
17. } unvollständig
18. } unvollständig



Leistung des Herrn lte.

38 Ruz lte. unvollständig & lte 31 Ruz	14. 1. 24
18 Ruz lte	39.
1	2
2	3. 2. 20.
30. N. 8. 9.	12. 1. 24.
31. N. 17. 18.	19. 3. 9.
32. N. 17. 18.	11. 1. 3.
33. N. 17. 18.	
34. N. 17. 18.	
35. N. 17. 18.	
36. N. 17. 18.	
37. N. 17. 18.	
38. N. 17. 18.	
39. N. 17. 18.	
Summa	102. 2. —

Maßstab von 100 Ruten zu 16 1/2 Spanne eine Rute
wie oben im Grundbuch registriert ist

The Free School Law of Pennsylvania was passed in 1834. This too became a factor in the changing order of life in the village. It has often been said that the Pennsylvania Germans were opposed to this law. This was true in many instances, but not always for the reasons ascribed. Many, especially among those who were sending their children to the Lutheran and Reformed parochial schools, were opposed because they believed it severed education from any positive religious instructions for their children. The Moravians especially were sensitive in this matter, for ever since the establishment of that pioneer school in 1746 the secular education of their children had always been within the framework of their religious requirements. When it was made optional for a township to accept or reject the provisions of the public school act many districts vetoed it down. However, about 1837, Salisbury Township, of which Emmaus village was still a part, accepted the school law and free schools were erected. It is not clear when the transition was made, but entries in the church diaries would indicate that the first public school sessions



THE FIRST PUBLIC SCHOOL BUILDING

From a painting done shortly before 1915 by Charles Kurts, who died in 1940 after residing in Emmaus nearly 50 years. The painting was presented to George W. Niess by his three sons, Edgar, Eugene and Norman.

were held in the Moravian school building. The Brethren now find it necessary to give their children extra-school religious instructions on Sundays and on Friday afternoons.

A deed dated October 28, 1858 in the possession of the present East Penn Union School District was issued on the part of Philip H. Goepf, then Proprietor and Administrator of the estates for the Board of Elders of the Northern Diocese of the Church of the United Brethren in the United States of America, to the President and Board of School Directors of Salisbury Township, for the sum of One Dollar "lawful money," granting a certain lot or piece of ground east of the church building, being a part of the church property and containing about 4244 square feet, for school purposes "forever." For mortal man "forever" is an elusive word. The very next year Emmaus was incorporated as a borough and separated from Salisbury Township. The above-mentioned school lot now became corporate territory. From the meager data on hand we cannot be quite sure when the first school building was erected there, but according to the chart of 1839 a school building is already on that plot at that time. This building, if we may judge from the basement construction, was rebuilt later (see *Diary* June 22, 1843, page 198) and was for many years the only school in Emmaus.¹ Both building and plot finally yielded to the press of progress and were abandoned. The school-house was purchased by the late George W. Niess and remodeled into a residence in 1915. It is today occupied by the family of the late Jonas H. Frederick (now 136 Main St.).

Although the outside world had been intruding more and more upon Emmaus during the last years, there is no evidence in the diaries when it actually ceased to be a closed church village. It should be pointed out that the old order was also weighing heavily upon the other closed Moravian villages: Bethlehem, Nazareth and Lititz. The many involvements in the controversy about the relation of the Church Administration to the church villages in respect to the lease-system and land ownership falls outside the framework of this history.²

In brief, the first step in the abolition of the lease-system was taken by the Congregational Council in Bethlehem in January 1844. Incorporation of Bethlehem as a borough took place in 1845. The incorporation of the Moravian Church followed. Separation of church and village was now complete. Similar steps were taken in Nazareth, where the year 1855 marked the culmination from the old closed village to a more modern community.³ In Lititz the old lease-system was abolished in 1855 and

¹ According to our informant, Fred T. Reinsmith, the location of the rooms facing entrance, was: lower right, Primary; upper right, Secondary; lower left, Grammar; upper left, High School.

² *Vide* Levering, *op. cit.* "Transition from Church Village to Borough, 1826-1845," pp. 640 f.

³ *Vide* *Two Centuries of Nazareth, 1740-1940*, by Various Contributors. Pub. by Nazareth, Penna. Bi-Centennial, Inc. 1940. p. 124.

it ceased to be an exclusive Moravian settlement with the subsequent incorporation of the church.

In Emmaus the official beginning of the end of the lease system may be said to be the receipt of a letter¹ from the Rev. Philip H. Goepf, Administrator of Moravian Properties in Bethlehem, under date of August 7, 1844. No doubt similar ones had also been sent to Nazareth and Lititz. Translated from the original German it reads:

THE UNDERSIGNED herewith declares in his own name and in that of his successor to this office, that those monies deriving from the sale of townlots or outlots of the land comprising Emaus, or which may still derive from such sales, are and will be deposited with the Administration (in Bethlehem) for the sole benefit of the Brethren Congregation in Emaus, in such manner that annually on May First interest at the rate of five per cent shall be paid in the Office of the Administration in Bethlehem to the Committee constitutionally elected by the Brethren Congregation in Emaus, for the support of the minister and for other necessary expenditures. The main amount (or principal) itself can likewise only be used for such purposes which are directly related to the inner or spiritual organization of the Brethren Congregation in Emaus, decision of which rests solely with the Provincial Helpers Conference in Bethlehem. And also if it should come to pass (which we however do not expect) that a Brethren Congregation were no longer to exist in Emaus, then the disposition of such monies would be incumbent upon the Provincial Helpers Conference aforementioned.

PHILIP H. GOEPP
Administrator of the Moravian
Properties in Pennsylvania

Bethlehem August 7, 1844

There was now a definite mode of procedure for disposing of the church-owned lots either to the lessees or to direct purchasers. But it was still a long time before the leased church lots were in private hands. Even as late as the 1890's (130 years after the lease-system had begun in Emmaus) the Administrator of Moravian Church Properties in Bethlehem was still granting titles to purchasers of leased lots in Emmaus.

Unfortunately there are no photographs of Emmaus in these years. In the 1840's photography was still in an experimental stage. We are fortunate, however, in having four scenes of great charm which are reproduced here, of which three appear for the first time in print. The original drawings are preserved² among hundreds of other pen, pencil and watercolor sketches of local scenes done by Rufus A. Grider. The

¹ Now in the Moravian Archives in Emmaus.

² In the Moravian Archives in Bethlehem.

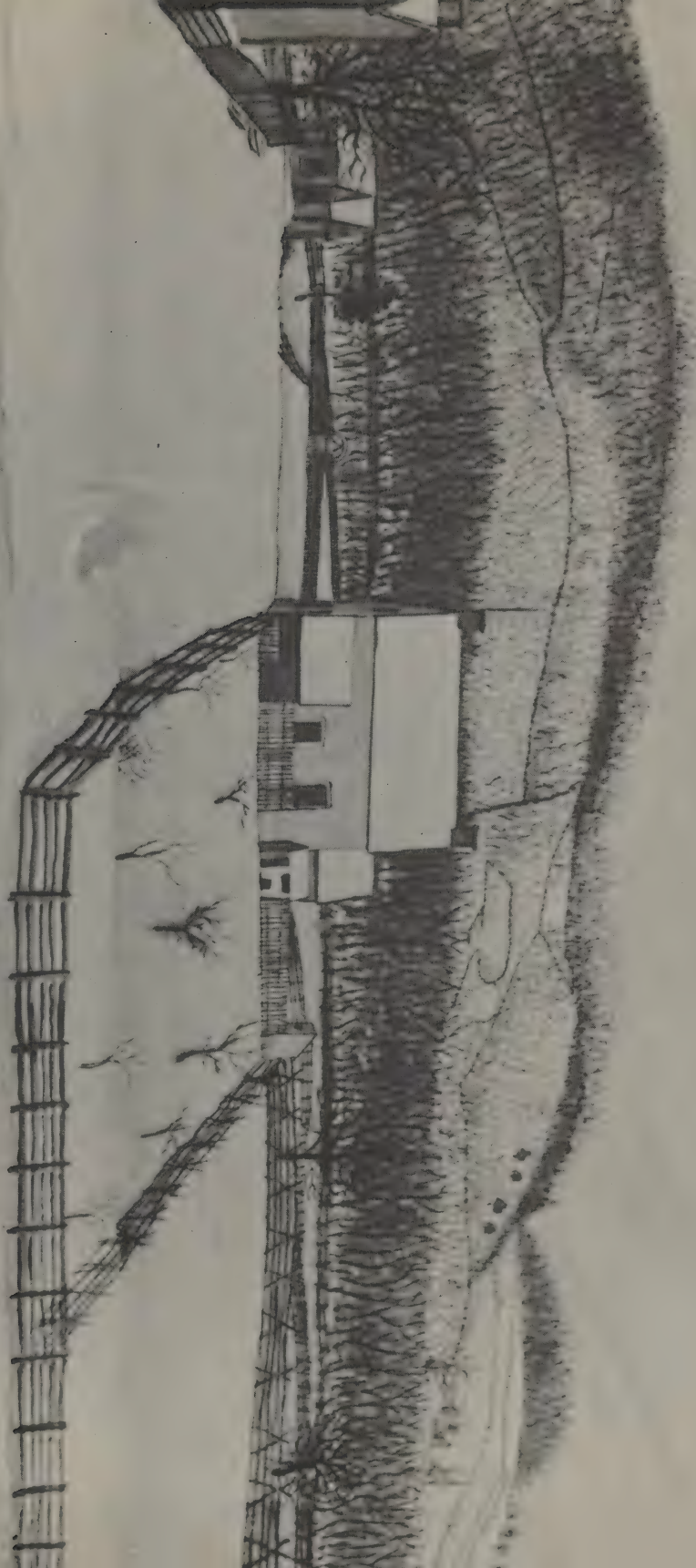
artist was a native of Lititz, presumably a Moravian. As a young man he spent some years in Emmaus, where he had opened a general store. He removed to Bethlehem and in 1864 he was the owner of the Sun Inn there. His portfolios contain many sketches of Bethlehem as well as of local landscapes before the intrusions of modern industries.² The views appear on the following pages by courtesy of the Moravian Archives in Bethlehem and are not to be reproduced elsewhere without special permission.

Descriptions of these four scenes follow in the order in which they appear:

- 1.—A view in Emmaus, done March 26, 1847, showing the arched entrance to God's Acre at the foot of Third Street, with Dr. Chr. Fred. Schultz's home on the right (no longer standing) and Sylvester Giering's shop on the left (his father Thomas Giering, was a saddler).
- 2.—This view, done February 22, 1847, shows Daniel Keck's white house (with log house attached on the left) and to the right, Dr. Samuel Wilson's barn and office.—Daniel Keck's house stood on lot 26, the second from the N.E. corner of Second and Main Streets, and the log house on the corner lot, present site of the now vacant Neimeyer store.
- 3.—A view in Emmaus, done February 25, 1847, as seen from the "Emaus Inn" (with one *m!*) at Second and Main Streets (later the site of the Exchange Hotel). Opposite is the Road (so the artist designated it on the margin of the original) to Kline's Mill on the Little Lehigh. The log house in the center is at the N.W. corner of Second and Main, where the Neimeyer residence, 203 Main St., now stands. The house to the extreme left (with log stable to the rear) stands today as the Bowers residence, 209 Main St.
- 4.—A view done February 28, 1847 and called "A winter view near Emaus" shows Jacob Tool's farm, no doubt the farm of Jacob Ehrenhardt, in whose log house Count Zinzendorf preached in 1742. The buildings no doubt date from the early 1800's. The farmhouse is believed to be the fine old stone house on South Keystone just across the Reading Railroad and the road winding up the hill a continuation of Second St.

² *Vide* John F. Morgan "Rufus A. Grider" in Pennsylvania Folklife, Spring 1958.

V I E W I N E M A U S



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VIEW IN EMMAS

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VIEW IN EMAYS



- 3.—A view in Emmaus, done February 25, 1847, as seen from the "Emaus Inn" (with one *m*!) at Second and Main Streets (later the site of the Exchange Hotel). Opposite is the Road (so the artist designated it on the margin of the original) to Kline's Mill on the Little Lehigh. The log house in the center is at the N.W. corner of Second and Main, where the Neimeyer residence, 203 Main St., now stands. The house to the extreme left (with log stable to the rear) stands today as the Bowers residence, 209 Main St.

W. H. B. 214 697

A WINTER VIEW NEAR EMAUS, LEHIGH COUNTY, PENN.



Engelst. Steiner

- 4.—A view done February 28, 1847 and called "A winter view near Emaus" shows Jacob Tool's farm, no doubt the farm of Jacob Ehrenhardt, in whose log house Count Zinzendorf preached in 1742. The buildings no doubt date from the early 1800's. The farmhouse is believed to be the fine old stone house on South Keystone just across the Reading Railroad and the road winding up the hill a continuation of Second St.

Again it is the Moravian Church diaries, still kept in the German language, that best reflect (in fact our only source) the slow-moving but certain changes that are taking place as Emmaus approaches the middle of the 19th century. From Levin T. Reichel's diaries (1839-1844) we cull the following:

Diary, 1841: In order to resolve the indebtedness of the church steps were taken in January to sell the town lots, or else raise the rents for the same from \$1.00 to \$3.00. Church Council approved and in the very next weeks several lots were sold to strangers (meaning outsiders), who were already living there, at \$65.00 a lot.—*March 15*—I (Pastor Reichel) went on foot to Bethlehem on hard-frozen snow. Violent snowstorm obliged me to remain there until the 17th.—*March 30*—Moving begins—some of our older members move away and new ones arrive. The number of house owners who are members of our congregation is decreasing as more and more outsiders settle here.—*April 26*—To Allentown where I attended funeral services held in honor of our late President William Henry Harrison, who died on April 4. Addresses both in English and German.—*May 14*—A day of prayer and penance as ordered by the new President, John Tyler. Our service drew many worshippers.—*May 31*—Day after Whitsuntide to Bethlehem to attend the annual music festival and only returned the following day.—*July 27*—(Church services continue to be held in German, but) Today the Presbyterian Pastor Landis of Allentown preached a fine, simple, practical English sermon. Many came.—*August 25*—In the evening I preached a German sermon in the English Presbyterian Church in Allentown.—*September 26*—Only few in church for most of them had gone over to Western Salisbury to hear Rev. Germann's defense against all sorts of accusations the Methodists made at the last camp meeting. Here in Emmaus they continue in their way, but more quietly, since no longer so many people come to see and hear them.—*October 3*—Dr. Jung, of Millerstown, who had lived here earlier, desires to build a house next spring and the Committee granted him the purchase of a lot for \$150.—*October 17*—(The Moravian pastor is perturbed. The Methodists have just had a three-day gathering, which attracted many people)—This week I began to haul in my turnips (150 bushels).—*November 23*—Widow Leibert moved into her recently finished house and Thomas Giering and family moved into their new house some time ago.—*December 24*—The usual Christmas Eve service with many natives and many outsiders.—*December 28*—The responsibility and care of the public wells was placed in the hands of a committee and is henceforth to be looked upon as the business of the citizens and not the *Gemein* (the congregation).

Diary, 1842: February 3—At a meeting of all the residents of the village it was resolved that in the upper part of the same (no doubt at Third and Main Sts.) a new well is to be dug, to which all those who had earlier, when building their houses, paid a well-fee, now contributed

\$5 each. What is lacking in funds is to be paid out of the rent treasury.—Wilhelm Giering was appointed master-of-wells. (There are now frequent references to *Fremden* (outsiders) moving into the village and less frequently to *Geschwister* as the Moravian brethren and sisters called each other.)—*May 28*—A temperance lecture was held in front of our church by several Allentonians.—*June 12*—Last night a frost damaged some garden things.—*August 6*—Brother . . . was buried in God's Acre. He was formerly a member of our congregation but was excluded from the same many years ago.—*October 3*—Mr. Lang, a journeyman weaver working for Charles Fehr (the coverlet weaver) made application for a building lot, but it was not granted, because it was rumored that the Methodists wanted to build a meeting house on the lot (and he no doubt acting for them).—*November 14*—Free, or public school, now had its beginning here. Mr. Lavell (also Lawall), the teacher, was busy elsewhere and could not begin earlier, and therefore Mr. Neuheuser, a German jurist, took over. On November 15 I myself began an evening school twice weekly.—*December 1*—The Committee met and resolved that since the receipts had increased through the raising of the lease-rents the congregation was now in a position to raise the pastor's salary from \$185 to \$240 annually, so that through the products of the land his income would now approach nearly \$300.

Diary, 1843: January 2—Today began our weekday school with a new teacher, a Mr. Townsend from Socuna (Saucon), and by the end of the week there were 61 children.—*February 1*—Since the parents are well pleased with the new teacher the Committee decided to ask him to remain also for the summer school and he expressed willingness to remain.—*March 5*—The Great Comet, which could be seen during the last few days, caused much stir in our community.—*March 31*—*Freischule* (free or public school) was closed for the winter.—*June 1*—Last night a late frost badly damaged our gardens.—*June 18*—Two new houses are being built, so that the total number of dwelling houses in the village is now 38, but of these 15 are owned by "strangers," that is, Lutherans, Reformed and Albright people.¹—*June 22*—The citizens gathered before the church this evening and decided unanimously to build a new schoolhouse, the present one being too small.—*July 2*—Thermometer rose to 99 degrees.—*September 2*—This afternoon a temperance lecture was held in the yard of Daniel Keck² by a Methodist preacher and Dr. Romig of Allentown.—*October 15*—This forenoon little five-year-old Emma Seip was buried. Since her father had diligently attended the Methodist meetings they took the opportunity of getting one of the preachers into our pulpit, but this was denied them without further ado.—This afternoon the new schoolhouse, completed last week, was solemnly dedicated.

¹ A Methodist group, founded by Jacob Albrecht, born 1769 of German Lutheran parents in Pennsylvania, and later known as The Evangelical Association.

² See Rufus A. Grider's drawing No. 2.

Parents and children attended.—*December 10*—In Sunday school now 67 children and in the weekday school some 80 pupils.—*December 24*—In the afternoon, Mr. Townsend, the teacher, held the examination in the schoolhouse, in which a beautiful Christmas "putz"¹ had been set up. Despite bad conditions of the highways the church was crowded for the Christmas service. After service the "putz" in the schoolhouse was illuminated.

Diary, 1844: February 6—The citizens met to discuss payment for the schoolhouse, toward which the Methodists now did not wish to contribute. Some were of the opinion they should be forced to pay, but others thought differently.—*May 1*—Some time ago there was a citizens' meeting at which a number of proposals were presented as to the schoolhouse, but they did not find approval. The Methodists connived to bar the pastor from the schoolhouse wherever possible. Committee² then took up the matter and presented a few practical resolutions: the congregation would take upon itself the debts still resting upon the building, in turn for the right of ownership, but the strangers (that is, the non-Moravians) were to be granted the express right to send their children to the school. Now this resolution could easily have been carried out, since most of the non-Moravians had already recognized that the schoolhouse as well as the church were on the property of the congregation . . . but several of the Brethren, perhaps to please the Methodists, perhaps to make themselves felt, opposed the resolution of the Committee. They brought about another assembly on May 11, at which it was proposed that the schoolhouse should be the property of the citizens. At a later meeting of the Committee on May 14, Br. Goepf of Bethlehem (Administrator of Moravian properties) was present to draw up a lease "in trust for the Emaus School Association for the sole purpose of keeping school and to no other use whatever," which was to be valid for five years. With that peace seemed to have been restored for the time being. The Trustees later came to Br. Reichel to request him to resume once more his instructions in religion for the children.—(Pastor Reichel records for *November 30*: Today the Methodist meeting house was dedicated. I also attended and offered the final prayer.)

Here follows a gap in the series of Diaries, but we have instead the Committee Book of the Council of the Congregation, from which we draw the following:

1844: August 8—Br. Reichel read the drawn-up lease for the schoolhouse lot, which now only needed the signature of the Trustees.—Br. Goepf gives a report with reference to the money which he holds from the sale of lots for the benefit of the congregation. (Pastor Reichel gave his farewell sermon on September 29 and is succeeded by Pastor Julius

¹ Landscape with Nativity scene.

² Of the Moravian Congregation.

Bechler, 1844-46).—*October 29*—Brother Bechler announces that he has been requested by some to preach now and then in the English language. He wanted to know whether the brethren had anything against his preaching in English once in four weeks. One of the brethren was of the opinion that since instruction in school was partly in English, it would be advantageous for the children and the young people, as well as for some of their neighbors, if they were given an opportunity to hear English services. The brethren considered this desirable inasmuch as no small portion of the adult members were also more or less acquainted with the English language.

Committee Book, 1845: January 3—Brother Giering, who for some 20 years has almost without interruption faithfully served as organist requested that in the future he be permitted a small compensation. After examining the income from the lot rents the Committee decided to grant him the sum of \$10 annually.—*January 5*—Council met. Receipts for the year Dec. 1, 1843 to Nov. 30, 1844 were \$283.74 $\frac{3}{4}$, and expenditures \$281.49, leaving a balance of \$2.25 $\frac{3}{4}$.—It was unanimously resolved that the chopping of wood (for congregational use) henceforth be paid out of the rental money; also that in future 25 cents per cord be paid for carting fuel wood for the church and employed laborers. Henceforth the sacramental wine is also to be paid out of the rental money.

Committee Book, 1846: April 27—Friedrich Wunder, who has acquired by purchase the house on townlot No. 33 (now the Greiner residence, Main and Keystone.—P.B.) wishes to buy the lot also. The Brethren gave their consent on condition that he is willing to pay the price fixed for those lots on which buildings have already been erected, namely \$65.—Br. Joseph Tool has asked for townlot No. 39 and wants to erect a house on it. The Brethren expressed no objection only they feel they cannot require Br. Eschbach who has been tilling the soil to give it over before fall.—*May 27*—Mr. Hittle, acting for the local Methodists, requests the use of the congregational grove for holding a camp-meeting to last seven days. After due consideration it was believed desirable to deny the request and advise Mr. Hittle to turn elsewhere.—*November 23*—The new pastor, Ambrose Rondthaler, 1846-53, says the wish has again been expressed for an occasional English sermon. The Committee was of the opinion that once every four weeks was too often. They concluded for the present to hold an English service on Sunday after Christmas.

Committee Book, 1847: February 19—Committee discusses the question of purchasing a new organ.—*February 21*—It was resolved to do so.—*April 15*—It was resolved that all such members who in future take part in the so-called frolics be for the time excluded from participation in the Holy Sacrament. If they are unconcerned about this church penalty, then they are to be excluded from congregational membership.—*May 25*—When a Mrs. Bernhardt applied for a lot, it was decided for the

present to sell no lots to outsiders.—*July 1*—It was decided to celebrate the 100th anniversary (the Jubilee Centenary) of our congregation on Sunday, *August 1*. The church is to be decorated and a committee was appointed for the purpose.—A certain John Seipel had asked to buy lot No. 44. It was granted him for \$100.

Committee Book, 1848: October 6—Since income is practically not much more than expenditures, it was decided to raise rents for outlots by \$1.00 per acre, accordingly \$3.00 per lot.

Committee Book, 1849: October 1—A certain Mr. Friedrich asked for Lot No. 44 and it was decided if Mr. Friedrich became a member of the Brethren a deed would be issued him as soon as he had built a house upon the lot.—*November 21, 1849*—Fred Jobst asked for the lot which Br. Balliet has been using. He was granted the same provided he paid the cost of all improvements on the said lot to the Balliet estate, after due appraisal.—Father Haag has consented to build the fire in the church and tread the organ bellows for \$4.00 annually.—*December 1*—Br. Fred. Jobst's request for a lot on which to make bricks was presented to the Committee but it was not granted.

Committee Book, 1850: January 14—A certain Dr. Dougherty applied for the lot which Br. Friedrich had given up and for which same lot Br. Owen Romig had also applied. It was granted to the latter, to be sold to him as soon as he erected a house on it.—Late summer the local chapter of the Sons of Temperance asked to purchase a building lot. It was granted for the sum of \$65.00.—Beginning of September Thomas Everitt desires to purchase a certain lot, but the Committee could not grant his request. It had resolved henceforth to sell lots only in their numerical sequence. But it did express willingness to give him the lot next to the Temperance Hall lot, but he did not want it.—In November a certain German asked for the so-called "Sandhole" near the Methodist meeting-house. It was offered him for \$40.00 but he did not accept.

Committee Book, 1851: March—Committee decided to raise the price of lots to outsiders to \$200.00; corner lots, \$225.00.—*July 25*—Sister Catharina Christ wants to rent a house lot beside the church, a part of the land which the pastor cultivates. It was not granted.—*September*—A deed is granted to Mrs. Balliet for the lot on which her house stands for a consideration of \$60.00; also a deed to Owen Romig.—

Committee Book, 1852: July 6—Committee decides to have God's Acre cleaned up and improvements made. The wall is to be repaired and Fred. Jobst is to see to the planting of tree. Thomas Giering is appointed overseer of these improvements.—The so-called "Sandhole" adjoining the Methodist meeting house is sold to George Kemmerer for \$40.00. (In March, 1953 Br. Rondthaler announced that he has received a call, decided by lot, to York and accepted. Br. John Regennas (1853-60) active in Lititz, has now been chosen by lot to come to Emmaus.)

Committee Book, 1854: February 16—Committee lets Moses Gaumer

have the lot next to the Temperance Hall for \$125.00, but on condition that he start building within a year, otherwise the lot is to revert to congregational ownership again.—*March 20*—Reuben Bernhard is granted the privilege of buying a building lot for \$155.00. Lots had been sold to Brethren at \$50.00 but Committee decides this must stop and a congregational member must pay a price the Committee believes to be just.—*July 28*—Br. Schultz inquires whether if an alley is opened through his outlot a fence would have to be erected and paid by him. It was decided that Br. Schultz shall have to erect the fence in that case. He would rather be assigned to another lot.—

Committee Book, 1855: January 1—Committee decides that wherever necessary a new fence is to be erected around God's Acre, the posts to be of chestnut wood from the *Gemein-Busch* (congregational woods) and the clapboards of hemlock.—Andrew Fink is to receive \$5.00 annually for starting the fire in the church and for treading the bellows. Also he is to chop wood against payment of the same.—Pastor Regennas requests 800 additional "clapboards" for a pale fence around one of his fields. Request granted.—

We have brought this chronicle of Emmaus down the years into the Fifties of the nineteenth century. We have witnessed in these latter decades the gradual dissolution of the closed settlements as created by the Moravian Church with special reference to Emmaus. An exclusive religious settlement, open only to members of the United Brethren (*Unitas Fratrum*) was an idealistic concept conceived in the eighteenth century, fostered at first with some degree of satisfaction to the inhabitants, but out of tune with the subsequent course of our national history.

That Emmaus remained an exclusive, or closed congregational village for upwards of a century is an amazing fact, but it is also true that almost from the beginning it showed the symptoms of a lingering death. The population had for some decades been at a virtual standstill. The following data, obtained from the Moravian diaries, applies only to the number of the members in the congregation. Some of the "outsiders" who now settled in increasing numbers had other church affiliations, but others joined the Moravians so that the following numbers give us only a rough approximation of the population during those years. In 1832 there were 120 in the congregation; in 1835, 131; in 1840, 155; in 1843, 160.

After Br. Philip Goepp's letter from Bethlehem in 1844 proposing a plan for the discontinuance of the lease-system, lots, vacant and with houses, were sold from time to time both to Brethren and non-Moravians and deeds granted for the same. Council and pastors deplored the ever increasing number of outsiders and sometimes gave way to expressions

of intolerance, notably toward the Methodists. For a time the church tried to maintain a paternalistic hold upon the villagers. In the selling of lots preference was given to those outsiders who promised to join the Brethren after they had settled in Emmaus. For a time no lots were sold to outsiders at all. To Brethren they were sold at a lower price. With the introduction of the public school system cleavage between church and community increased. The public wells once in the care of the Brethren, now became the responsibility of the citizens. To many of the younger generation the Moravian choir system, the many lovefeasts, the fine old liturgies had become meaningless. The old rules and regulations of village life could no longer be maintained. There was laxity of community and church morale. Something had to be done. Law and order must prevail. The village fathers recognized the necessity of creating a corporate body. Emmaus was about to enter upon a new epoch.

CENTENNIAL HYMN OF GRATEFUL PRAISE
TO OUR FOUNDERS AND FOREFATHERS

We thank thee Lord for this old hymn*
Our forefathers were taught to sing;
Their faith in it helped them we're sure,
O Lord, may it fore'er endure!

We thank thee for this pious band
Who came oppressed from foreign land
To seek the freedom they had lost,
Praise them for sacrificial cost.

We thank thee for their plan laid out,
And for its teachings we are proud
That in this our Centennial year
Our hearts are glad and full of cheer.

We thank thee for those faithful men,
And pray that we accept their plan.
Lord God to thee we ever raise
This, our hymn of grateful praise!

—Robert J. S. Butz

* See Appendix B

In Old Emmaus

The early sun found barely a thousand folks at home
In the village, so central to mountain, stream and farms.
On the dusty streets, the dialect, rooted along the Rhine,
Was used to welcome friend and to describe suspected stranger.
The shops were few but, with barrel and shelf, they held
Whatever was needed, short of a trip to the county seat.
Close to the road, the maple trees stood tall and cooling;
Gardens, flowers, barns and pens for swine and fowl,
Needed all the room the back lot could afford.
In house and yard, there was work from dawn to dusk.
Cleanliness, straight lines, oven wood and canning for winter
Filled the hours which knew no legal regulation.
The doctors, two; the lawyer, one, were known by all, and,
In their friendly presence, all the neighbors felt secure.
Simplicity governed whatever was done in church and school
Where discipline, to him who erred, was twice imposed.
Sisters, in the back yards, brothers, in the lodge halls,
Quietly attained the comforting unity, by which
The village grew to reach its greater status.
Hours were long, wages low, amidst a glorious freedom.
Life was actually made, not furnished by softening means.
Clear-eyed honesty, rugged strength and faith in noble work
Kept famine, pestilence and fear away from all,
Who built their homes upon the gentle slope
To be joined by friends who came from rich acres beyond.
Void of rules, regulations and required consent,
They labored on in the joy of fine accomplishment;
To them was given the light which shone far ahead
To the day of steady growth and expanding opportunity.
Their children, laughing in the woods or splashing in the stream,
Provided all the fun they seemed to need.
They gave assurance, by all they did and much enjoyed
That the future, dimly ahead, would continue happy and secure.
Among young and old, quietly but effectively, the pastors moved
To preserve the faith which brought the mighty oaks to earth
And raised the steeples skyward against every setting sun.
Ease or security there was none; liberty and courage aplenty;
Of no value to them were shorter hours and long vacations;
Their wholesome ways in peace and readiness in war,
The good way of life, as they lived it sincerely and serenely,
Brought ten-fold increase to their numbers and golden acres
Now spreading far from southern summit to the beloved stream; hence
Through one century, then another, their clear call still resounds,
Come, live in Old Emmaus where the best of life abounds.

—Henry L. Snyder

Emmaus Becomes a Borough

THE 1850's SAW EMMAUS hovering between the past and the future. In the eighteenth century Emmaus had been little more than an agricultural village whose male adults supplemented their handicraft trades with tilling the acreage of the house-and outlots after the pattern laid down for them by the Brethren Church. But now, with the cessation of Emmaus as a closed congregational village a new life, a trend away from the rural to the urban, gradually stole upon the village. With the increase of population from without came also different religious and political views. At first the newcomers were mostly of Pennsylvania German stock. The Moravian Brethren still outnumbered all others, but there was an increasing percentage of Lutherans and Reformed. Having as yet no church of their own, most of them worshipped in Western Salisbury. Also, since 1839 the Evangelical faith, then known as Methodist, had found some followers, who in 1845 erected a simple frame building at Second and Ridge Streets. Competitive religious enterprise, bitter at first, had begun.¹

Also certain factors in the life of our young nation could not but affect the inhabitants of Emmaus at this time. With the invention of the cotton gin and the increasing use of cotton the cultivation of flax decreased and the spinning wheels that once hummed in almost every village home found a place in the attic. With the advent of the McCormick reaper (1831) tilling small patches of grain ceased to be practicable and the sickles and scythes, once so laboriously used, were put aside. There was an increasing tendency away from agriculture toward the development of small industry, both in and about Emmaus. We quote from Robert Marcus Bornman's "A Community Study of Emmaus, Pennsylvania"²:

¹ On January 6, 1856, the Moravian pastor, John Regennas, enters in his Diary the following: "Sister Anna Miller, amid great noise in the Methodist church, is declared converted and accepted as a member of that sect." And for January 1, 1858, he writes: "Inasmuch as the service and the doctrine of the Moravian Brethren are being misrepresented by the Albright Methodists and their followers in our own congregation, Br. Regennas felt it necessary on the first Tuesday and Thursday of the new year to discuss the Moravian doctrine and church service; in consequence many came, both from the village and beyond the village. First we cited passages both from the Old and the New Testaments to the satisfaction of our audience that our doctrines as proclaimed and taught are pure and evangelical in nature."

² Bornman, Robert Marcus, *A Community Study of Emmaus, Pennsylvania*. A Thesis Presented to the Department of History, Moravian College for Men, Bethlehem, Pennsylvania. In Partial Fulfillment of the requirements for the Degree of Bachelor of Arts. — In typescript, 1939. pp. 70-71.

"To get a more vivid picture of the beginnings of industry in the general section about Emmaus, it may be noted that Upper and Lower Milford Townships held a conspicuous place. It need only be mentioned that Hampton Furnace, situated on Perkiomen Creek two and a half miles west of Zionville, was built as early as 1809 and was operated until after the Civil War; the Stahler Machine Shop, manufacturing threshing machines, was established in 1837 about one-half mile east of Shimerville, operating until the eighties; organ builders carried on their occupation as early as 1790 in Upper Milford; a wool carding and fulling mill, changed later into a casinet factory was running in the Hosensack Valley in the first half of the nineteenth century; an oil mill, presumably producing linseed oil, was erected near Dillingersville about 1788 and continued for fifteen years; several tanneries were located in Lower Milford in the second quarter of the nineteenth century; a short-lived powder-mill began operations in Powder Valley in 1829; Dubs' Forge, manufacturing cutlery, augurs, and other tools, was operating in Lower Milford during the same period; Guth's Coach Factory was established on the King's Highroad between Shimerville and Macungie about 1845. All these industries were found within a radius of four to six miles of Emmaus."

But the outstanding single factor in the early industrialization of Emmaus was the iron ore industry. Local historians have stated that this began with the discovery of iron ore in this vicinity in 1850. This is of course not correct. The presence of red hematite was known long before that. Although we do not have clear records it seems that iron ore was mined and hauled to local charcoal forges in the early decades of the nineteenth century. In 1914 Dr. Benjamin L. Miller, then geologist at Lehigh University, wrote:

During a period of about 75 years iron mining was carried on extensively in Lehigh County and many iron furnaces were supplied entirely by local ore. . . . The numerous abandoned open-cut iron mines in the limestone valley southwest and northwest of Allentown remind one of the former activity in this line.

Evidence is not at hand regarding the first iron mine opened in Lehigh County but it was probably in the vicinity of Shimerville as there is where the first furnace was erected in 1809. Since that time it is probable that some ore has been mined in the county every year up to the present. . . .

The iron ore of Lehigh County occurs in two forms. In the gneisses of South Mountain there are beds and veins of magnetite iron ore that have been extensively worked near Emaus and Vera Cruz Station, while in the quartzite northeast of Emaus on the north slope of South Mountain and in the limestone valleys on both sides of South Mountain limonite iron ore occurs in bodies.¹

¹ Roberts, Charles R., et al., *History of Lehigh County*, 1914, I, p. 13. For similar activities in North Whitehall Township see D. G. Williams "Iron Mining — Ironton Area" in *Proceedings of the Lehigh County Historical Society*. Vol. 22 (1958), p. 10 f.

With the very lively activities in mining iron ore in the vicinity about 1850 it may be said that Emmaus was now well on the way of its evolution into an industrial community. According to Bornman¹ this industry with respect to Emmaus may be focused principally about the life of one man, Frederick T. Iobst (the later first burgess), who had emigrated with his parents from Germany in 1828. Now a man of middle age and a skilled violinist, he started out upon a tour through the South with his two sons, Henry and John, giving violin concerts. He returned to Emmaus with what was then considered a considerable amount of money, with which he now began mining iron ore. The industry attracted many workingmen, especially newly arrived Germans, who as a general rule were frugal and industrious enough to become substantial citizens.

One may imagine the excitement and anticipation that befell the growing village when it was rumored a railroad was to be built between Allentown and Reading and to pass through Emmaus. Transportation of their iron ore to larger distant markets would now become possible, and Emmaus would be integrated with the general American economic system.

Railroads were at that time no longer an innovation in Lehigh County.² In 1856 an act was passed incorporating the Reading and Lehigh R.R. Co., but the name was changed to East Penn R.R. Co. by Act of April 21, 1857. A railroad was to be constructed from a point on the L.V.R.R. called East Penn Junction, half a mile south of Allentown and 36 miles from Reading. The stations in Lehigh County were to be Allentown, Emmaus, Macungie and Alburdis.

On August 1, 1858 the advance-guard of the railroad builders arrived in Emmaus. Of the laborers employed on the railroad between Allentown and Reading, many were Irishmen, some of whom lodged in the Eagle Hotel, built on the Triangle in 1850. They were a new element in this predominantly German village. As an early historian pointed out: "Emmaus was and has always been considered a very quiet place, and justly so, as the world's vices were kept aloof as much as lay in the power of the inhabitants forty and more years ago . . . (But when) the railroad-builders made their appearance, the people suddenly began to rouse up out of their Rip Van Winkle sleep to find that there were people and life in the world beside themselves and their own. Since then they have had all the vices and blessings that other favored communities have."³

¹ *op. cit.* p. 72.

² The Lehigh Valley R. R. Co., incorporated in 1846, first under the name of Delaware, Lehigh, Schuylkill, and Susquehanna R. R. Co. (surveyed from Easton to Mahoning Creek, 1850) was completed September 24, 1855. The Catasauqua and Fogelsville R. R., an extension from the Lehigh Valley R. R. from opposite Catasauqua via Walbert's, Trexlertown and Alburdis to Red Lion In Longswamp, Berks, also built in the interests of the ore mines and iron furnaces, was built 1856-1857.

³ Matthews, Alfred, and Hungerford, Austin N., *History of Lehigh and Carbon Counties*. 1884, p. 418.

Misunderstandings and brawls were not uncommon.¹ Serious-minded German leaders put their heads together and pondered whether it was not time to establish law and order through legal incorporation of the village.

The East Penn Railroad was completed in the spring of 1859. It must have been a day of great rejoicing, as well as of awe and fear,² when the first train approached and amid shrieking whistle and ringing bell drew to a stop at the station with its freshly painted sign "EMMAUS."³ It was a day to be remembered. The Moravian Pastor John Regennas (1853-1860) wrote in his otherwise rather dreary diary: "*Wednesday, April 20, 1859* (Holy Week)—On this Wednesday evening the first train went from Reading to Allentown on the East Penn R.R., the track having been completed on that day." And then—"Wednesday, May 11—The "cars" (filled with passengers) began to operate regularly between Reading and Allentown."

It must have been some short time prior to April 1859 that a public meeting of the citizens of Emmaus was called at the instance of some

¹ A pertinent anecdote is related by the late O. P. Knauss in his pamphlet "Millerstown," 1943, p. 59: "It was while the deep cut and steep embankments west of Emmaus were being worked at before the opening of the road in 1859. The laborers were nearly all Irishmen and quite a number boarded at the Eagle Hotel. . . . Among these boarders was a big man who was one of the bank bosses. He felt elated through this petty position and those under him were often shamefully treated. He was particularly mean and abusive to a certain small workman and delighted to maltreat him, as all bullies are wont to do to such who appear smaller and weaker than they. This course went on for some time, as no one cared to interfere with the tyrant until one day, when a fellow workman, a good friend of the small man, who was also a smaller one, told the boss that thenceforth he would take his friend's place and warned the big bully to let the other alone. This just suited the boss who wanted to start right ahead and renew his usual practice. But the men finally compromised and arranged to make it an open, public battle in other than working hours. A time and place were appointed. The place was in the side yard of a home on the spot where the Emmaus Bank (of the First National Bank of Allentown) now stands. A pump was at the side, near the house. Here one evening soon after the affair was planned the fight took place. A big crowd had gathered at the appointed time. The *principals* stepped forward, each attired only in trousers, in real fighting style. The fisticuffs soon started with a referee keeping order and time. In a very short time the big bully was beaten and knocked out so badly that he had to be carried back to the hotel and to remain in bed for two weeks, while the little winner went to the pump, washed from his hands the other's blood and made no fuss about the feat. It was learned that he was a very good boxer and this the bully found out too late, or he might not have been so anxious to engage in this fight."

² One woman, living on South Second Street, near the railroad, on hearing the rushing noise of that first train, was heard to shout: "Ei, du Harry Yesses! Wu sinn die Kinner? Der Deiwel iss am kumme!"

³ The quaint legend that the signpainter had forgotten the second *M* in *EMMAUS*; that the simpler form appealed to the citizens; that therefore the borough was incorporated under "the name, style and title of *EMMAUS*," has of course no foundation of truth. There was no time since 1761 when one cannot find the name written with only one *M*, due to negligence or ignorance. However, in the 1830's it came to be a generally accepted spelling. In this history we have retained the form *EMMAUS*, wherever so used, or when still today it is thus found in a legal title. See also the note on page 63.

of its prominent citizens, at which steps were taken to incorporate the village into a borough and to apply for a charter. The citizens' application having been considered at the April Sessions, 1859, in the Court of Quarter Sessions of the Peace of Lehigh County, Emmaus (*alias Emaus*) was declared a borough as of August 1, 1859.

It is the centenary of this occasion that the citizens have in this year 1959 celebrated. The document pertaining to the incorporation deserves to be made available to all and is reprinted herewith.¹

CHARTER OF INCORPORATION OF THE BOROUGH OF EMAUS

In the matter of the Application of Sundry Inhabitants of the Village of Emaus in the County of Lehigh and State of Pennsylvania applying for a Charter of Incorporation, under and subject to the Provisions of an Act of Assembly passed the 3rd day of April A.D. 1851.

In the Court of Quarter Sessions of the Peace of Lehigh County, April Sessions 1859.

April Sessions 1859 the Application was submitted to the Grand Jury who returned the same with the following endorsements, to wit: The Grand Jury after a full investigation, there being a majority in favor of the Incorporation of the Borough within prayed for, find that the condition prescribed by Law have been complied with and report to the court that it is expedient to grant the prayer of the petitioners.

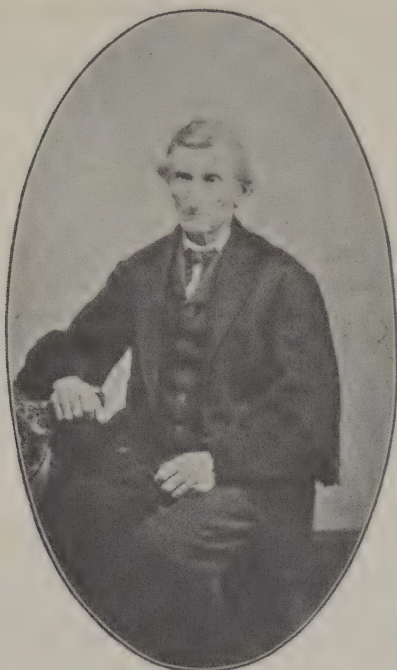
And now August 1, 1859, proof having first been made that due notice of the Application was given according to Law and the Requirements of the Acts of Assembly relating to Boroughs, been complied with the Court on Motion of Mrs. Stiles Confirm the Judgment of the Grand Jury. Same day it is Ordered and decreed by the Court that the Village of Emaus and the Territory in and around the same as comprised within the following Boundaries to wit: Beginning at a corner and thence by land of Edwin Kline North forty-nine degrees West one hundred and thirty perches to a post corner, and thence by land of the Said Kline, Gideon Ritter, Henry Reinsmith, South forty-nine degrees West one hundred and ninety-two perches to a post, and thence by land of said Reinsmith and Samuel Christ, South forty degrees East one hundred and thirty-eight perches to a Maple tree, and thence by land of said Henry Reinsmith, John Schwartz and John G. Giering North forty-five and a half degrees East one hundred and thirty perches to a stone corner, and thence by land of Jacob

¹ As published by Borough Council, 1906, in *A Digest of the Ordinances for the Government of the Municipal Corporation of the Borough of Emaus in Force September 1, 1906.*

Tool North twenty-eight degrees East two perches, to the place of beginning; under the name, style and title of the Borough of Emaus, agreeably with the provisions of and with the powers and privileges given by the several Acts of Assembly in such case made and provided, etc., (7) be and the same is hereby declared a body corporate and politic in Law under and subject to the provisions, requirements and enactments of the Act of Assembly regulating to Boroughs. Approved April 3, 1851. And now October 5, 1859, the Court Order and decree that the corporation Style of the said Borough of Emaus, and that the first Borough Election in said Borough be held at the House of Simon Shoemaker on Monday the 31 day of October, 1859, between the hours of 2 and 6 o'clock p.m. of said day, and appoint Joseph Wilt, Judge, John G. Giering and Moses Wieandt Inspectors of said Election and direct the constable of Salisbury Township to give notice of said Election and fix the time of holding the annual Borough Election on the Third Friday in March in every year hereafter at the house, now in occupancy of Simon Shoemaker.

As designated by the court the first borough election took place on October 31, 1859 at the public house of Simon Shoemaker (then proprietor of the Eagle Hotel on the Triangle). Officers appointed for the election were Joseph Wilt, judge; J. G. Giering and Moses Wieand, inspectors. The result of the election was as follows: Burgess, Frederick T. Iobst; Councilmen: Raham Schuler, Abraham Fehr, Peter Egner, Aquilla Knauss and Owen Bitting.

The name of Frederick T. Iobst has appeared in these pages before, but it may not be out of place to give a fuller account here of the man who was the first burgess of our borough. He was born November 8, 1809 in Gungweiler, Alsace (then French), the son of Johann Georg Jobst and his wife Anna Catharina, née Mathes. He was baptized Theobald Friedrich. In 1828 he came with his parents and older brother Franz Philip to America. The family settled soon thereafter in Emmaus, where the father, a weaver, established a parchent weaving shop in which both his sons helped for some years. On February 21, 1833 Theobald Friedrich married Hannah, third daughter of John and Maria (née Tool) Knauss, and great-great-granddaughter of the Patriarch Sebastian Knauss. It was Theobald Friedrich (later commonly known as Frederick T.) who changed the name from Jobst to Iobst, a phonetic puzzle for future generations (the German *J* should have been rendered by the English consonant *Y*). He was an accomplished musician of more than local renown, a violinist, organizer and instructor of bands and orchestras. Prior to the Civil War he and his two sons Henry and John toured the South as far as Savannah, Georgia for four months, giving concerts. The proceeds from this tour were invested in the iron industry and in a tannery. His real estate activities consisted in building 200 houses in the First Ward of Allentown and in Emmaus. In his latter years he occupied the fine home just east of the



Frederick T. Iobst, the First Burgess (1859-64)

Frederick residence adjoining the Moravian church property. He died December 26, 1891 and is buried in the Emmaus Moravian Cemetery on Keystone Avenue.

It is to be observed that the incorporation of Emmaus as a borough took place just a century after the village had been surveyed, its in- and outlots laid out and the first house erected by Andreas Giering in 1759. Although Emmaus is the oldest village in Lehigh County it is only the third oldest borough.¹

The area comprised in Emmaus Borough at the time of its incorporation approximated 200 acres, nearly double that of the village as originally surveyed in 1758 (see fold-in street map, p. 232). Its population was 277.

After that first election held October 31, 1859 the officers assembled for the first time in the Station House to take oath of office. The first entries in the Minute Book² of the Borough Council read as follows:

Lehigh Co. SS

Personally appeared before me the Subscriber,
One of the Justices of the Peace in and for the said County,

¹ Catasauqua was incorporated in 1853 and Millerstown (now Macungie) in 1857.

² Preserved in the Archives of the Town Hall.

Frederick T. Jobst, Burgess of the Borough of Emaus, who upon his solemn affirmation doth say that he will support the constitution of the United States, the Commonwealth of Pennsylvania, and that he will perform his duties as Burgess with fidelity.

(Signed)

F. T. Jobst, Burgess¹

Affirmed on the 26th day
of November, A.D. 1859

Lehigh County, SS

Personally appeared before me the Subscriber, Burgess of the Borough of Emaus, Peter Egner, Aquilla Knauss, Raham Schuler, Abraham Fehr, and Owen Bitting, Town Council, of the Borough of Emaus, who upon their oath do say that they will support the Constitution of the United States and of the Commonwealth of Pennsylvania, and that they will perform their duties as Town Council with fidelity.

(Signed)

Sworn & subscribed
before me the 26th
day of November 1859

Peter Egner
Aquilla Knauss
Raham Schuler
Abraham Fehr
Owen Bitting

(Signed) F. T. Jobst, Burgess

At a meeting of Council, December 2, 1858 Raham Schuler was elected President; Aquilla Knauss, Secretary; Abraham Fehr, Treshuer (*sic*). The early meetings of Council were given up largely to discussion about the surveying of streets and alleys and the laying of pavements and curbs. At meeting of Council, December 25, 1859 A. K. Wittman was appointed to do the engineering of the Borough at \$1.50 a day.

Officers of the Borough were required to take affirmation or oath of office annually. On March 19, 1860 F. T. Jobst again solemnly affirms he will perform his duties as Burgess, and the Council (now Owen Bitting, John K. Lorentz, Abraham Fehr, Johannes Schwartz, and Raham Schuler) also take oath of office.

In the Minutes of Council held at the schoolhouse July 2, 1860 we read:

Resolved that the property holders on Main Street be notified on the 16th day of July to said (set!) curbstones and pave sidewalks according to the Borough ordinance within 60 days.—Abraham Fehr, Treasurer, stated to the Council that he loaned One Hundred Dollars to Frederick T. Jobst for the use of the Borough.

When Emmaus was incorporated William F. Packer (1858-1861) was Governor of Pennsylvania and James Buchanan (1857-1861), the

¹ The Burgess signed his name in German script.

fifteenth President of the United States, was in the White House. Silvanus Gearing (Giering) was then the postmaster¹ (appointed July 9, 1856).

The boom in the iron ore industry, following upon the coming of the railroad, made of Emmaus a lively place. Older citizens today remember hearing their elders tell of those busy years. They told of the air-filled dust from the long trains of carts hauling iron ore to Allentown or to the so-called "wharves" constructed along the railroad tracks between Fifth and Sixth Streets, from which the ore was loaded upon the open railroad cars. The adult laborers received as little as 60 cents a day and boys half that amount. The boom lasted into the 1880's, but with the discovery of iron ore in the Lake Superior region and elsewhere, the requirements for better grades of ore, and the great improvements in transportation, brought about a gradual decline in the local industry.²

The staid Moravian element who remembered the Emmaus of earlier days must have looked with grave concern upon the changing character



The Eagle Hotel built on the Triangle in 1850 and razed in 1923.

¹ The first postmaster of whom we know was William Horsfield, b. 1770 in Bethlehem, son of Timothy Horsfield, physician there. In 1801 he removed to Emmaus and established himself there as a merchant. He was succeeded by William Rice, a Moravian merchant, after whom came the Rev. Paul Weiss, the Rev. John Gearing and the Rev. Henry Eshbach (see Mathews and Hungerford. *History of Lehigh and Carbon Counties*, 1884, p. 420).

² Bornman, Robert K. *op. cit.* p. 68. (Also, for a vivid picture of ore mining and shipping in this vicinity see O. P. Knauss' pamphlet *Millerstown*, 1943, p. 18.)

of their village. Although there had been a tavern in colonial times at Second and Main Streets (and how often in those days the Moravian ministers inveighed against tavern frolics!), there was now an increasing patronage there in the more recently built Eagle Hotel on the Triangle.¹ Drunken brawls were not uncommon. In those days there were very few amusements to channel the excess energies of youth. In summer there was swimming in the local mill dams. In ante-bellum days the annual militia battalion training, promoted largely by tavern keepers, afforded gala times. A favorite pastime among the wild young blades of that day was to create a nuisance at Methodist revivals and camp meetings. The visits of the sensational evangelist Moses Dissinger gave them special occasion, but "Mose" usually proved himself master of the situation. That the evangelist had not the highest regard for the citizenry of Emmaus may be assumed from the various legends attributed to him.² Also there were occasional appearances of the widely known comedian, Col. Hugh Lindsay, who lived for a time in Allentown and Whitehall.³

In the midst of these eventful years of material progress some one had not forgotten the educational traditions established by the Moravian pioneers more than a century earlier.

Some time during the year 1855 a school was organized at Emmaus with the title "Lehigh County High School," under the direction of James S. Shoemaker. All the elementary branches, together with the higher branches of mathematics, Latin, French, German, and music were taught in this institution. Quoting from the County School report for

¹ For many years a landmark. It was built on the Triangle about 1850 by Henry Fisher. Successive landlords were: John Heinly, Simon Shoemaker, Aquilla Knauss, Jacob Shipe, Jesse DeEsch, Tilghman Keanly, Samuel Sassaman, Harry Roth, Charles H. Miller, Silas Bittner, — Charles, Frank Kurtz, H. C. Nicola, William H. Adams, M. K. Hunsberger. The building was razed after the borough purchased the property in 1921.

² In 1861, while doing the Lehigh circuit, Dissinger held a "long meeting" in Emmaus. A young man came forth to the sinner's bench to confess his sins and beg for God's Grace, but much opposition arose, whereupon the evangelist spoke as follows (his colorful speech is lost in translation): "Do in dem Emaus geb't en besondere Art Deifel.—Here in Emaus there is a particular kind of devil. Such devils as are found here I have not met in all my life. Here if a man seeks conversion, the devil certainly will set half a dozen dogs on him to drive him off. Up there, in yonder rum hole, they can lounge about and go on drinking day and night, and he doesn't care. But if anyone wishes to be converted, you can see him run about town carrying a cane and wearing gloves and almost wearing his legs to the knees, trying to lead that soul away. It happens, as Luther said, when a herd of swine is eating in a stable and you take one out and cut its throat, the rest will eat on and not even look around to see the fate of the one that is being killed. So it is here; they drink on and don't look around until they are down in hell. This is the truth, and I am not afraid to tell the truth, though the devil should come walking on stilts."

³ His autobiography *History of the Life, Travels and Incidents of Col. Hugh Lindsay, the Celebrated Comedian, Written by Himself*, Philadelphia, 1859, offers a lively commentary on local life in these decades. It was widely circulated in this area. A reprint came from the press of O. P. Knauss, Macungie, Pa. in 1883.

1855, "This school, in connection with the Lehigh County Academy and Allentown Seminary, will, I hope, in the course of a few years, turn out an ample number of well qualified young men to take charge of our public schools."¹

It will be remembered that Salisbury Township had accepted the public or free school law about 1837. In Emmaus itself the Moravian school became a public school in November 1842 and a new building was dedicated there in October, 1843. In the County Superintendent's Report for 1855 we read further: "The schools I found well attended, some too well, and as a general thing quite an interest was manifested by both teacher and scholars. It was an easy task, however, to distinguish the districts which had accepted the system previous to the Act of 1849. In all of such districts I found better system, better teachers, better pay, and consequently better instruction, than in those which have only had the system since 1849. There seems to be a determination in every district to put the 'shoulder to the wheel,' and to push on the cause of education. With such a spirit manifesting itself, it will not be long before Lehigh can be justly proud of her public schools."

The significant events transpiring on the national scene in the 1850's would not be without their effects also upon the citizens of the Borough. In the very year that saw its incorporation, Edwin L. Drake in August, 1859 began to drill the world's first oil well near Titusville, Pa. Up to that time that curious mineral oil that exuded from the earth in Western Pennsylvania had been sold for medical purposes as Seneca Oil. Now the candles, the "schmutzamschel" and the Betty-lamps (fed by whale oil) gave way to "coal-oil" lamps. Little could they know then that the coal-oil, more highly refined, would some decades later revolutionize transportation throughout the world.

In politics too new ideas were stirring. The 1850's were years heavily laden with potential strife. In 1850 the Fugitive Slave Law was enacted with all its dire consequences. In 1854 the Kansas-Nebraska Act was passed, repealing the Missouri Compromise which left it to the states to determine whether they should be slave or free states. Out of the resulting clashes the Republican Party was born. The first Republican Presidential candidate was defeated and James Buchanan of Lancaster was elected. It became increasingly evident toward the end of his administration that a conflict between North and South was impending.

In 1859, the same year the Borough was incorporated, the Abolitionist John Brown came to Chambersburg, Pa. with his small band and there made his plans to seize the United States Arsenal at Harper's Ferry. He failed and was hanged, but "his soul goes marching on." The great sympathy which this incident aroused in the North brought the South to recognize that their economic and social systems were being threatened.

¹ Roberts, Charles R., et al., *History of Lehigh County*, 1914, I, p. 253.

The seceding southern states now formed a Confederacy with Jefferson Davis as President. When Abraham Lincoln was elected President and sworn into office in March, 1861 he faced a divided nation. In April, 1861 Confederate soldiers fired upon Fort Sumter and the long bitter Civil War had begun.

On the same day the attack on Fort Sumter was made the Legislature of Pennsylvania passed an act approved by Governor Andrew G. Curtin (1861-67) appropriating \$500,000 with which to arm, and further providing that if the President at any time so required, the State militia would respond. On April 15, 1861 the President called for 75,000 volunteers for a term of three months. The quota for Pennsylvania was 14,000. Pennsylvania, the Keystone state, on the border of the Union, responded loyally. It was Pennsylvania units, among them the "Allen Rifles" of Allentown, who reached the capital first and won for themselves the proud title of "The First Defenders."

The Union Army was at first organized from state militias and from volunteers, but later it became necessary to resort to drafting. In 1862 Pennsylvania passed a draft act, but the act allowed men who did not wish to serve to provide a substitute. Payment for such substitutes was usually \$300. Many who could not afford to buy substitutes considered this act very unfair.

The Emmaus Town Council had its own way of solving the problem they faced. In the Minutes for August 17, 1864 we read that the Council met in the presence of Charles Seider, Burgess, and "it was resolved to lay a bounty tax of \$2.65 per hundred for to raise the money for volenteers (*sic*), for to avoid the present draft under the President's call for 50,000 men, to which our quota is seven."

Our only other contemporary documents are the Moravian Diaries, but these, now that community and church are no longer one unit, contain little of interest. We find no mention of the incorporation of the Borough. Pastor Edward Kluge (1860-62) writes for *February 6, 1861*: This evening a large meeting of Methodists took place.—*February 10*.—It is reported that several of our members have "come forward" (Aug. and Sarah Seip) in the Methodist meeting.—*February 13*.—After Bible class this evening I went to the Methodist Church chiefly to convince myself about their activities. Their so-called preacher Dissinger tried in vain to lure them up on the "anxious bench." In his talk he was vulgar and un-Christian-like and called me "ein stinkender Teufel" and damned me and our whole congregation and church.—*February 18*.—Methodist meetings continue, but Dissinger is somewhat tempered since I wrote him a warning.—*December 14*.—Today Br. J. Ortt returned to army quarters. Br. Friedrich Jobst left on a visit to Kalorama Heights, near Washington, where our Emaus soldiers are now stationed. In 1862 Pastor Lorenz Oerter (1862-64) wrote in the Moravian Church Diary: *Sunday, October 26*.—Evening service. A special meeting for those of our people who were drafted (15

in all) for military service. Many people were in attendance, but some showed their displeasure at this so-called Union meeting.—*October 27.*—Called at different places to see some of the men to bid them farewell before their departure for Allentown this morning.—In 1863, *August 6.*—A day of prayer and thanksgiving appointed by the President. Public service at 2:30 p.m. Collection \$8.10 in aid of the sick and wounded soldiers.—*August 16.*—This week our "9-month men" returned from the seat of war.—*September 1.*—This morning at 10 o'clock Stephen Tool and family left here by train for the West (Illinois). As members of our congregation we felt sorry to lose them. Our own people are moving out of town, while strangers from other congregations move into it, who seem not to feel any inclination of uniting themselves with our church, so our number decreases instead of increasing.—*October 25.*—At service a collection was taken in aid of the sick and wounded of our soldiers in the hospitals in the amount of \$14.97.—1864, *April 2.*—David Seem was shot by William Keck at store of H. Tool and died immediately.—*April 5*—Funeral of David Seem. Church crowded.—In 1867 Pastor Henry Bachman (1864-1868) wrote into the Diary: *February 10*—Trouble about behavior among our young. I reprimanded the children of our two most prominent families that they had either to quit frolicking and dancing, or to leave the church.—*May 12.*—Pastor suffers abusive language from Br. Giering, whom he had told about his transgressing the laws of God and man by having his lager beer saloon open also during Sundays. He refuses to be disciplined or to obey. Giering was excluded from the church.

An institution of which the town could be proud during these years was the band. It had been organized by Frederick (Theobald Friedrich) Jobst, later the first burgess of the Borough. He was a young man of 19 when he arrived with his parents in America in 1828 and soon thereafter came to Emmaus, where he won local renown as a skilled violinist. Not long after the family had settled here young Fritz organized a band consisting chiefly of trombones, bassoons, bugles, trumpets, clarinets and French horns.

This band continued for many years to be a source of delight to many far beyond the immediate vicinity. It remained in existence until the war clouds of the great rebellion appeared on the horizon, when politics disrupted it into a Democratic and a Republican band, the members siding politically. But when the call for volunteers went forth in 1861 members from both sides were brought together and under the efficient leadership of young John Zacharias Jobst, son of Frederick Jobst they marched to Doylestown, Bucks County and on September 23, 1861 all but three of the twenty members were sworn in for three years' service. They were: Stephen E. Albright, William Cox, Samuel Dunkel, John Druckenmiller, Sylvester Engleman, H. H. Gallagher, George H. Gorr, Herman S. Knauss, Harrison E. Knauss, Joseph M. Lewis, John E. Mann, William



The Emmaus Band, organized in 1892. Time—presumably in the early 1900's.

S. Seip, Lewis Sponheimer, Henry S. Tool, Albert S. Tool, Eugene T. Took and James H. Widrig. John Z. Jobst, the leader, was mustered in September 25 and Jacob Richard and William Rohs on October 10.

The band was attached to the 104th Pennsylvania Regiment. The 104th was a fighting regiment under General Davis' command. It went into McClellan's Peninsula campaign, starting at Fortress Monroe, and taking part in the operation at Yorktown, the crossing of the Chickahominy, the battle of Fair Oaks, May 31, 1862, where it lost ten officers and 166 men killed or wounded and 61 captured, a total of 237. The Peninsular campaign over, the band men were honorably discharged by general orders August 11, 1862, came home, and shortly thereafter disbanded. Stephen E. Albright had been discharged earlier on a surgeon's certificate dated April 7, 1862.

A number of other band organizations followed under the leadership of Nathaniel Heller, John Weaver, Rahum Shuler, Isadore Smoyer and Jerome Smoyer. These were all of short duration. However from their survivors and descendants another band was organized on January 18, 1892, through the earnest efforts of Prof. W. B. Neumoyer under whose efficient leadership the Emmaus Band came to stand in the forefront of similar organizations in the state. Professor Neumoyer remained its conductor for forty years, until 1932, when Vermond Knauss became the leader. During the difficult years of World War II this notable organization came to an end.

For more than a century the villagers had drawn their water supply from wells located on Main Street between First (now Keystone) and Third Streets.¹ In 1860 the population was 277; in 1870 it had grown to 477. Something had to be done. In 1871 measures were taken to introduce a municipal water supply. In the Minutes of Council for May 1, 1871 we read that a bond of \$2000 was executed for Messrs. Tool and Trexler, "relative towards damages arising by taking a spring or springs on their property for the introduction of water into the Borough of Emmaus". On August 3 an Ordinance (No. 3) was signed by James McElroy, President of Council, and approved by Abraham Ziegenfuss, Burgess, "for obtaining the water; erection of a reservoir; laying of pipes; and for regulating the distribution of water in the Borough of Emaus, and for other purposes." After some difficulties² had been solved a reservoir was built with these dimensions, viz. thirty-six feet long, twenty feet wide and twelve feet deep. In 1891 a private company known as the Mountain Water Company was organized to supply water to the west part of the borough which was then growing rapidly. In 1927 this company was acquired by the borough and at the same time the pumping station was erected on its present site in the southeastern portion of the borough.

About 1868 Isaac Egner and Mathias Smith erected a brewery on the mountain side, south between Keystone and Second Streets. This venture, perhaps because of the competitive proximity of Allentown breweries, proved a financial failure. The property was abandoned. Its romantic vaulted ruins, among fine trees, overlooking the town, became a favorite picnicking place for later generations.

¹ On August 8, 1762 Church Council considered how one could bring water to Emmaus: whether to dig a well or to conduct water there in pipes as in Bethlehem. They decided to dig a well, which was done later in 1762. It was in the middle of the street opposite the residence of Elbert Bergstresser. A second well was dug in the fall of 1782, also on Main Street near Second. Later there was also a third well, located near the curb on the lot at the NE corner of Third and Main Streets. Although accessible to the public it was apparently not considered to be under the care of the Council, for according to Ordinance No. 4, August 12, 1872 "the pumps shall and are hereby vacated on Main Street between First and Second, in said Borough, the same to be well covered." And in Section 2—"that the covering shall consist of two pieces of railroad iron about ten feet long, each laid across the said wells and then flat stones on top of the iron about four feet below the surface of the ground."

² On May 3, 1871 the Secretary of the Council served upon James McElroy & Co. the following notice: "Whereas the Burgess & Town Council of the Borough of Emaus under and by virtue of the authority vested in them have taken possession of a certain spring with the appurtenances upon the land of Tool and C. P. Trexler for the use of said Borough—and Whereas it is reported that Messrs. James McElroy & Co. under and by virtue of some lease or grant from Tool and Trexler intend sinking shafts in the said land in search of ore by which the quantity of water in the said spring may be diminished or its quality impaired, therefore: Resolved that the Burgess & Secretary be directed to give notice to the said parties that the said Borough will be compelled to hold them legally responsible for any injury that may be done on the premises."

Second only to the iron ore mining at this time was the growing tobacco industry. The Moravian Brethren, however opposed to wordliness in general, must have looked upon smoking as a minor frailty, for tobacconists existed in the village even in colonial times.¹ In the nineteenth century there was considerable manufacturing of hand-rolled cigars, although details are lacking. Among the earliest manufacturers were the Hamman Brothers. With the advent of the machine-made cigar this phase of this industry died out. In 1905 Jeitles and Blumenthal, a Philadelphia firm, leased the large three-story brick building on South Second Street where they employed some 200 people and manufactured from 150 to 170 thousand cigars weekly.²

The active iron ore mining in this vicinity in the 1850's and '60's naturally led to the erection of a furnace. On March 11, 1870 the Emaus Iron Company was incorporated. After a brief unsuccessful period the furnace was sold to the Philadelphia and Reading Coal and Iron Company, which in turn leased it to the Hematite Iron Company. The latter also failed to make it a financial success. In 1877 Messrs. George Ormond and H. Fisher of Allentown leased the furnace and worked it successfully until 1883 when it was shut down owing to a stagnation in the iron industry. Having become acquainted with the demands of the iron market Ormond and Fisher in 1882 started a foundry for the manufacture of cast iron gas and water pipes, just north of the furnace. This enterprise grew steadily and in 1886 was incorporated as the Donaldson Iron Company. Its original officers were John Donaldson, President; George Ormond, Manager and treasurer; H. T. Donaldson, Secretary. The industry at its peak employed 500 men and its products found markets in many foreign countries. The rapid development of the borough during these decades was due largely to this industry, which dominated the industrial life of Emmaus for many years.³

In 1870 a brickyard and kiln were established by F. T. Iobst, the former first burgess, on his property, just north of the Emmaus Congregation Cemetery and adjoining the Ed. Kline farm. Bricks now became the favored building material in Emmaus. Numerous brick buildings, notable among them the residence of the Leisenrings (176 Main St.) and of the Neimeyer (311 Main St.) bear mute witness to the material and

¹ On October 14, 1759 the Moravian pastor wrote in his Diary: "*Das Taback-Schmoken* (tobacco smoking) is not allowed at the *Gemeinhaus* before meetings."—In 1810 there were among the 29 adult males in the village two tobacconists (*Taback-spinner*).

² For events and data on this and the following pages the compiler is heavily indebted to "Historical Sketch of Emaus" in the Golden Jubilee issue of the Emaus Herald for August 5, 1909; also to a paper on the history of Emmaus by Peter W. Leisenrigg, read before Emmaus Rotary in the 1940's; and particularly to Robert M. Bornman's thesis "A Community Study of Emmaus, Pennsylvania" (*op. cit.*).

³ For further details of this and other industries see Robert J. S. Butz's report for the Chamber of Commerce, p. 254f.

the style of those days. In the spring of 1888 J. Fred Binder and Henry Binder leased the brick manufacturing plant of F. T. Jobst. It continued to operate until 1919. In 1928 the Emmaus Brick Company was formed but failed after two years.

Additional transportation facilities came to the borough with the completion of the Perkiomen Railroad which began to run daily trains between Philadelphia and Allentown in the spring of 1876, connecting in Allentown with the Central Railroad of New Jersey. With the railroads also came the telegraph, a much-needed means of communication.

For more than 90 years there was only one church in Emmaus, until in 1845 the Evangelical Church erected a small frame building at Second and Ridge Streets. In 1882 two young congregations of the Lutheran and Reformed Churches, offsprings of Western Salisbury Union Church, erected their own Union church building at Third and Green Streets.

In 1874 the Emmaus Building and Loan Association was incorporated and carried on an active business for a number of years. It was followed in 1919 by one of the same name which continues to this day.

In 1882 the Home Mutual Fire Insurance Company was organized and established its home office in Emmaus where it continued to render service to the community for 77 years.

On May 5, 1890, according to Borough Ordinance No. 37, Council authorized the issuing of borough bonds to the amount of \$2,000 for the establishment of an electric light plant, the first and only one ever owned by the borough. It was located on Green Street, at the rear of U. H. Wieand's (the then burgess) homestead at 5th and Chestnut Streets. The inauguration was a festive occasion. A public platform, occupied by the borough officials, had been erected. The switch was turned, transforming darkness into light.¹ Excitement reigned and the event became the talk for months. But the life of the municipal light plant was of short duration. From April 1, 1895, for reasons of greater efficiency and economy, the borough secured its current from the Allentown Electric Light and Power Company, now the Pennsylvania Power and Light Company.

In 1891 the Central School Building was erected and the schools removed from the old building, just east of the Moravian Church, where so many generations had attended.

¹ We quote from an article by Frederick Iobst, brother of the late Honorable Richard W. Iobst, which appeared in the *Macungie Progress* for August 7, 1890: "And the Chief Burgess said, 'Let there be light.' And instantly the electric light shone round about him and there was exceeding great joy among the sons of men and they did shout and leap with exceeding great joy. And it came to pass that in the evening of the second day that the lights were burning, there was a grand opening of the beer garden at Stahle's and the people assembled."

Macungie was very conscious of the progress that had been made in the adjoining borough, and perhaps not without envy. In an editorial of the *Macungie Progress* we read: "Macungie has not such brilliant street lights as our sister borough of Emmaus, but then the condition of our streets and pavements does not make this necessary. This makes us about even in that respect."

The year 1892 marks the beginning of a new industry, which would in time vie with the Donaldson Iron Works as a major industry. In September of that year the Keystone Silk Mills, with E. A. Stansfield as superintendent, started operation. From this mill young men went forth to become owners and superintendents of other similar mills. Following this first broad silk mill others came in rapid succession. At one time there were six mills with an approximate employment of 1200, bringing prosperity to many families and the recognition of Emmaus as a silk manufacturing center.

On April 13, 1895 John D. Weaver (later with the New York Sun) issued the first edition of the Emaus Record which enjoyed a successful run for several years. It was then sold to Clinton A. Mohr, who edited it under the name of Emaus Times. It came to an early end. In April, 1903 the first edition of the Emaus Herald appeared, and in the course of some years won a larger circulation than any of its predecessors.

In 1897 Emmaus was connected with Allentown by the Allentown and Emaus Street Railway Co., later a branch of the Lehigh Valley Transit Co. Soon thereafter the trolley line was extended West to Macungie, giving Emmaus much needed cheap transportation.

In 1901-02 the borough erected a town hall at the corner of South Fourth and Railroad Streets. On April 14, 1902 the Emaus Fire Company, No. 1 was incorporated.

On September 15, 1903, Burgess A. R. Weaver approved the "Greater Emaus" annexation ordinance (No. 49). By this ordinance a part of Upper Milford Township and a part of Salisbury Township, about 400 acres, were added to the borough, increasing its size to about one square mile. The census of 1900 gave Emmaus 1468 inhabitants, but now there were some 3000 inhabitants.

The Emaus National Bank, the first banking institution in the borough, was organized in the fall of 1903 and opened for business April 19, 1904 in a private dwelling on Main Street, owned by John K. Lorentz. Later, in 1907, this bank erected its own banking house on the Triangle at Fourth and Main Streets.

A significant event was the organization of the Emaus Telephone Company, chartered on September 9, 1909, with the late Dr. H. T. Wickert as its first president.

During the first decades after the incorporation of the borough in 1859 its rapid growth and industrial activities left little time for cultural pursuits and these were largely on the part of church groups. There were band and choral concerts from time to time. On November 4, 1881 a cantata, "The Months and the Seasons", was performed under the direction of Prof. M. D. Potter. In the chorus were familiar local names, among them that of Clement A. Marks, later the renowned founder and conductor of the Euterpean Oratorio Society in Allentown. On May 12, 1883 the Emaus Choral Society of St. John's Lutheran and Reformed

Church rendered a concert under the conductorship of Clement A. Marks. On February 22, 1883 there was an organ concert in the Moravian Chapel at which Henry G. Iobst, son of the first burgess, played two violin solos. There were concerts by the Apollo Male Quartette, under the direction of Professor Marks, assisted by the Lutheran and Reformed Choirs. On June 13, 1885 the Moravian Choir and Male Quartette of Emaus gave a "Grand Concert" in the new church at Coopersburg.

Entertainment of a different kind came when William G. Stahle erected his Casino at Fifth and Broad Streets in 1896. The building was



William G. Stahle's Casino, erected in 1896. Destroyed by fire on Easter Monday, April 4, 1904, the site is now occupied by the Broad Street Hotel.



The Main Floor Barroom of Stahle's Casino.

of brick, three stories high. It was a licensed hotel. The front part of the building with its 41 rooms, was used for hotel purposes. There were two bar rooms, one on the first floor and one in the basement. The Casino part, or "opera house" was in the rear part of the building with a seating capacity of 600. On its stage were performed many major attractions of those days, which brought many people there from far and near. It was the show place of its time. On Easter Monday, April 4, 1904 the Casino was burned to the ground, together with the frame store building adjoining it, one of the most diastrous fires in the history of the borough. Erected upon its site is now the Broad Street Hotel.



The "opera house" of Stable's Casino.

In the preceding pages we have endeavored to list the main events during the first fifty years of Emmaus as a borough. One early chronicler wrote that Emmaus still remained the quaint old town after its separation from the Moravian Administration. That may have been true during the first years. Then the villagers were still pumping water from their wells in the middle of Main Street. There were only a few faint street lights of oil and few sidewalks. The streets were deep with dust in summer and with mud in rainy and winter weather. Those were the horse and buggy days. Livery stables were doing good business. But with rapid growth and industrialization during those first fifty years the town was fast losing its early aspects. A younger generation was no longer conscious of the graciously planned village of the eighteenth century Moravian Brethren: wide streets, with houses set back twenty feet from the curb, each built

on a spacious lot surrounded by garden and fruit trees, so unlike the typical Pennsylvania German villages such as Macungie and Kutztown with their houses built right upon the sidewalks. But now that the lots were no longer leased, the home owners, prompted by thrift or greed, sold some of the frontage of their wide lots. Smaller houses, shops and shed were now crowded in between or built one against another such as one still sees today on the north side of Main Street between Second and Third Streets. The eighteenth century houses with their simple but stately beauty were no longer appreciated. Few remain today, the others succumbed to progress. The finest of these built by Sebastian Knauss on lot 32 at the NW corner of Main Street and Keystone Avenue was razed in our day and two nondescript houses erected upon the site. The three-acre outlots which the first settlers had tilled for their households were now divided into small building lots and intersected by newly opened streets.

The illustrations on the following pages afford a glimpse of the borough of those days.



Main Street looking west as seen from the Moravian belfry, with the Barba residence in the foreground to the left before its restoration in 1922.



The first house in Emmaus. Built of logs by Andreas Giering on Lot No. 2 in 1759, it was razed in 1922 by Milton Bergstresser to make way for his new residence, now 160 Main Street.



Main Street looking east. In the middle distance the Moravian church and to its left the schoolhouse with belfry before it was remodeled as a residence. The middle distance clearly shows the hump at Third Street before Main Street was leveled. The time is about 1898.



This finest of the early Moravian houses stood at the N. W. corner of Main Street and Keystone Avenue. It was built in 1763, no doubt by Sebastian Knauss who owned the lots. According to tradition it was used as a schoolhouse for a time. Later known as the Everitt house (Thomas Everitt had married the granddaughter of Sebastian Knauss), and still later as the Walter house, it was demolished about 1914.



This stone house, a fine Pennsylvania example of the Georgian style has been erroneously called the oldest in the borough. It was built about 1803 on the farm of Jacob Ehbrenhardt, one of the founders of the village, presumably by his only son Jacob (1760-1825). Then it was not within the village confines; today it is on South Keystone Ave., just beyond the East Penn Railway.



This early stone house, later known as the Samuel Rothrock house, stood just west of the Walter house. It was razed in the 1930's



Farewell to the boys, posing opposite the Reading Railway Station before their departure for the Spanish American War in 1898.



Looking east on Main Street at Fourth and Main Streets in 1901, with its livery stable just to the rear of the Eagle Hotel.



In horse and buggy days, C. M. Miller's Livery Stable on Jubilee Street to the rear of the old Town Hall.



A glimpse of the pageant during the Golden Jubilee in 1909.

As the year 1909 approached the citizens believed it desirable to celebrate the borough's fiftieth anniversary. To celebrate was a deep-seated tradition in Emmaus. From its earliest days the Brethren had always celebrated their church days: the spiritual birth of the Renewed Church of the Brethren, August 13, 1727; the anniversary day of their congregation July 30, 1747; their choir lovefeasts and those held on the birthdays of their members, always within the framework of their church. But now in 1909 they would celebrate an important secular occasion. There are still a few among the residents today who remember the Golden Jubilee.

The anniversary was ushered in early on Sunday morning, August 1, when the Moravian Trombone Choir started out on a tour of the town at half past five o'clock. It proved a most unusual feature which the visitors found a most inspiring innovation. At eight o'clock the joint ringing of all the church bells summoned the worshippers to the memorial service held in the old Moravian cemetery, the site of the first church erected in 1742. Th Rev. Allen E. Abel then delivered a brief discourse on the same text that Count Zinzendorf preached in Jacob Ehrenhardt's house in 1742: "Because straight is the gate, and narrow is the way, which leadeth unto life, but few there be that find it" (Matt. 7:14). Pastor Abel then read a most interesting history of the Moravian Church in Emmaus, in

English. Guy J. Smoyer, President of the local Senior Christian Endeavor Society, presented a marble shaft to the Moravian Congregation, marking the spot of the first church erected here. After the singing of "Jesu, geh voran", the members of the Junior Society placed floral tributes on the graves of those first charter members who are buried here.¹ Following the service in God's Acre special public services were held in the local churches. At 5:15 p.m. a union twilight service was held in the grounds of the Central School. It opened with choral selections by the trombone choir. The Jubilee Chorus of 56 voices under the direction of Will M. Jarrett rendered "The Heavens are telling", from Haydn's "Creation". The Rev. C. K. Fehr of Allentown, a retired minister of the Evangelical Association who resided in Emmaus at the time of the corporation of the borough and cast his initial vote at the first borough election on October 31, 1859, briefly recalled pleasant memories and incidents as a resident during its first ten years.

Monday was Welcome Day. The exercises took place in the evening at the Central schoolgrounds. At a quarter of seven a procession, composed of the Emmaus band, Chief Burgess D. R. Miller, the speakers, Town Council, Board of Education, Board of Health, Board of Trade, the General Ways and Means and other committees, formed at the Town Hall and proceeded to the Jubilee grounds. After a selection by the band, Chairman of the General Committee, Dr. H. T. Wickert called the meeting to order and then introduced Chief Burgess D. R. Miller who spoke as follows:

"Ladies and gentlemen, fellow citizens.

By virtue of my official position it devolves upon me to extend to you a hearty welcome to this our fiftieth anniversary or Golden Jubilee of the incorporation of our beautiful borough. Fifty years ago when this borough was incorporated the population was possibly 400, while today we claim a population of 4000.

Little no doubt did the incorporators of this borough imagine what progress would be made in the next fifty years or up to the present time. The citizens of this borough can justly be proud of what has been achieved during this time, which of course was due to the progressive spirit of the inhabitants.

The wisdom of the earlier settlers can better be appreciated when we take the location of the borough into consideration. Located in the beautiful valley at the base of the South Mountain, surrounded by beautiful forests, as it was at the time of the first settlement, we must all admit it an ideal spot, selected by the first band of the early settlers. Where could they have selected a more suitable location for a settlement which has eventually grown into a beautiful borough and with the same spirit for the next fifty years it will undoubtedly grow into a city.

¹ See the chapter "God's Acre."

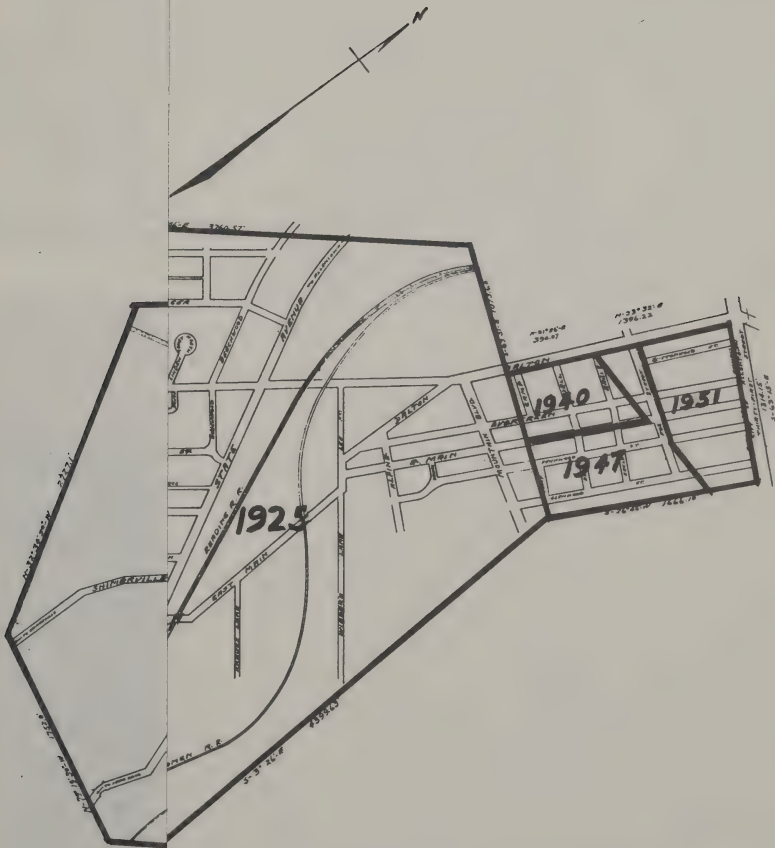
Following the address of welcome by the Burgess were addresses by the Rev. David C. Kaufman, the young Lutheran pastor, and by the Hon. Charles O. Hunsicker, mayor of the city of Allentown.

Tuesday was Historical Day with addresses, reviewing past and present, by the Hon. Frank M. Trexler, President Judge of the County Courts, by the Hon. M. C. Henninger, Borough Solicitor, and by Oliver Henninger, Editor of the Allentown Daily City Item.

On Wednesday, Educational Day, there were addresses by County Superintendent Alvin Rupp and by the Hon. Henry Houck, State Secretary of Internal Affairs.

On Thursday the State Treasurer John O. Sheatz was to be the guest of honor, and on Friday Edwin S. Stuart, Governor of Pennsylvania.

The Golden Jubilee of 1909 came to an end and the Borough of Emmaus entered upon its second half-century.



STREET MAP
 AND
 BOROUGH LIMITS
 OF THE
 BOROUGH of EMMAUS
 LEHIGH COUNTY PA.

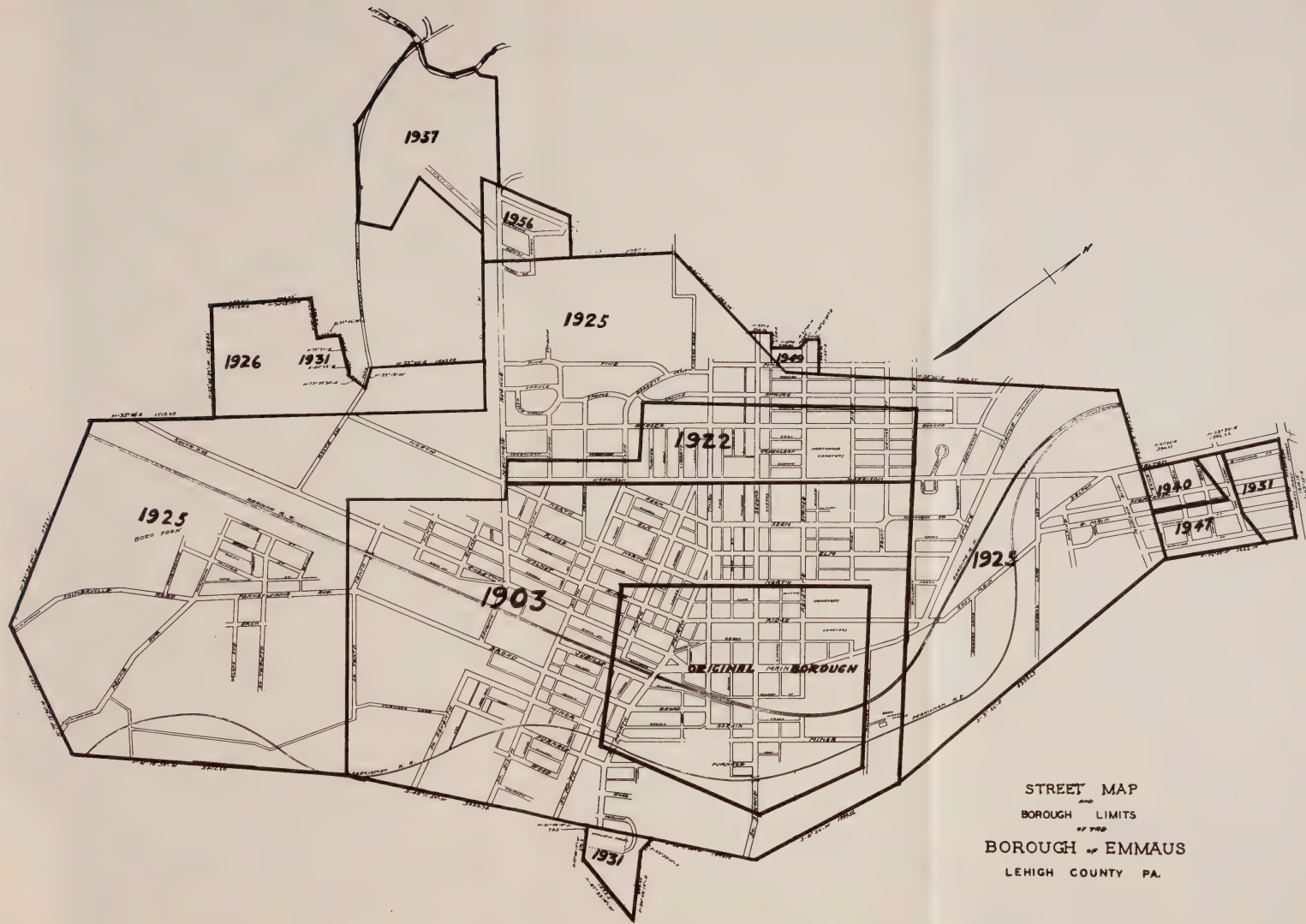
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STREET MAP
 AND
 BOROUGH LIMITS
 OF 1957
 BOROUGH OF EMMAUS
 LEHIGH COUNTY PA.

Emmaus of Today

WITH THE CONCLUSION of the Golden Jubilee in 1909 Emmaus entered upon its second half-century as a borough, during which it was to witness many changes.

Its rate of growth was smaller between 1910 and 1920 than during any other intercensal period since its incorporation (excepting 1880-1890), because of a lower birth rate, a let-up of immigration during the First World War, and a business recession in 1913 and 1914. In 1910 the population was 3,501; in 1920, 4,370.

Nevertheless, public school facilities had become inadequate. In 1910 an eight-room building, known as the Washington School building, was erected on Broad Street (formerly New Street). In 1914 the Jefferson Building was erected on North Street to accommodate the High School.



The hub of the Borough—the Triangle formed by the intersections of Main, Chestnut and Fourth Streets; the site of the old Eagle Hotel.

Continued growth soon required enlargement of the building to contain manual training and domestic arts departments, a library, a gymnasium and an auditorium with a seating capacity of 748.

About the time of the First World War, or shortly before, a much-needed macadam road to Allentown was constructed. Around 1919 one of the first concrete highways in this part of the state was built. The borough began little by little to macadamize its own streets and by about 1930 all its streets were paved.

The Security Trust Company was organized in 1919. After occupying a room in the Weaver Building (now housing the Public Library) it erected its own building at Main and Chestnut Streets, where it continued to do business until 1933. Like many other similar institutions throughout the land it succumbed under the impact of the depression of the early 1930's. In 1933 the Emaus National Bank occupied the quarters of the Security Trust Company and assumed its deposit liabilities. It remains there today as the Emmaus Branch of the First National Bank of Allentown.

A second annexation took place on November 6, 1922 when the borough limits were extended to the north of the town. Further annexations were made on September 21, 1925, October 19, 1925, December 6, 1926, and January 5, 1931, at which time the area of the borough was 1656.381 acres or 2.5881 square miles. Further small annexations were made in 1940, '47, '49, '51, '56 and '57. See the chart on p. 232.

In 1924 the Lutheran and Reformed congregations discontinued worship in their union church building and erected their own church buildings, the Lutherans at Fifth and Chestnut Streets and the Reformed at Third, North and Fourth Streets. Their former union buildings on Third Street was sold to the American Legion.

In 1926 an additional fire company, known as the Citizens Fire Company No. 2, was organized.

An eight-room structure, known as the Lincoln School building, was erected on Seem Street in 1928 and a modern four-room school, the Thaddeus Stevens building, was erected at Twelfth Street and Pennsylvania Avenue in 1929.

In 1928 it became necessary to improve the borough's water supply. The first artesian well was abandoned, two new wells were drilled and a modern pumping station installed.

During the intercensal period 1920-1930 there was again a more rapid growth in population. It was a decade of prosperity with local industries running at top speed. Many people from the rural areas and nearby towns now moved into the borough or just outside of it, increasing building activities. According to the Fifteenth Census of the United States, 1930, the population had increased from 4,370 in 1920 to 6,419 in 1930.



OUR DEFENDERS

*Say not the struggle nought availeth,
The labour and the wounds are vain—
Arthur Clough (1819-1861)*

Mindful of their obligations there have always been men to go forth from Emmaus to defend and preserve with their lives the ideals of that nation which their forefathers had created in the New World.

To the twelve men, who after suffering for their conscience' sake as Moravian non-militants nevertheless entered the ranks in the Revolutionary War, tribute has already been paid elsewhere.¹

¹ See the chapter "Emmaus in The American Revolution."

The valor of the men who fought in the Civil War, the Spanish-American War and the First World War is perpetuated for us today by the Memorial Triangle at Third, Fourth and North Streets. The names of the men of Emmaus who fought in these three wars are cast on a bronze tablet mounted on a granite shaft at the center of this triangle. This Memorial Monument, a gift to the borough by a former burgess, the late Dr. Harvey T. Wickert, was dedicated June 7, 1930, with appropriate ceremonies. The main address was made by Frank Schoble, Jr., National Vice-Commander, American Legion. A souvenir booklet, "In Honore," containing the lists of Civil, Spanish-American and World War Veterans, was published for this occasion.

When the clouds of civil strife threatened and President Lincoln issued his call to arms for the preservation of the Union, men from Emmaus were not wanting. In addition to the men of the Emaus Band who enlisted as a body to become the regimental band of the 104th Regiment, Pennsylvania Volunteer Infantry, were others, some in the 47th and some in the 176th Regiments, among them: Jarius Bernhard, William Christ, John Great, William Reinsmith, Solomon G. Weider, Henry W. Jarrett, George Repp, Jr., Gideon Laudenslager, Eugene T. Tool and William H. Schiffert, Augustus Seip, Louis Seip, Jacob Christ, Jackson Ortt and Hiram Stout.

After the Battleship Maine was sunk in the harbor of Havana and war was declared by the U. S. on Spain on April 25, 1898, the young men of Emmaus again proved their valor by entering either the 4th Regiment, Pennsylvania Volunteer Infantry, or the regular Army. Those who served included Orange M. Frantz, Milton Frey, John A. Hartzell, Henry Hoffman, Franklin Ott and William A. Trump.

The First World War found 189 young men of the borough entering practically every branch of the army and the navy. As division after division went into service on the Western front men of the borough fought valiantly with them. Seven of their number made the supreme sacrifice to preserve their nation for their loved ones. The heroes who sacrificed their lives in action, or as the results of wounds or disease while in service, were Charles H. Schaffer, Russell W. Moore, William F. Ruth, Erwin E. Rauch, Victor H. Leibensperger, Niles R. Stahler and Paul C. Hammer.

Upon the return of the service men from the First World War the Borough celebrated the occasion by erecting a "Welcome Home" memorial arch, spanning Main and Chestnut Streets and bearing the words "Democracy—Humanity—Liberty—Justice." The citizens participated in special programs during the days of August 1-3, 1919. The Program Committee at this time issued a souvenir booklet, "Lest We Forget," containing the photos and records of the men who served.

Emmaus paid its tributes to the 779 men who served in the Second World War by arranging special programs on May 9, 10, and 11, 1947, and by publishing a beautiful souvenir booklet, "Our Roll of Honor 1941-

1945," with an Introduction by the then Burgess, Howard K. Deischer. Our honored dead in that grimmest of all wars are George Allen, Harold E. Angney, Royal R. Baumgartner, Elwood Brey, Alfred F. Broadman, Claude E. Fisher, Raymond A. Fritz, George T. Hartman, Francis K. Kline, Milton H. Kratzer, Leroy O. Krause, Timothy R. Laub, Herbert A. Moser, John Natysyn, Earl B. Rohrbach, Roy L. Schantzenbach, Arthur F. Stephen, Lamont O. Stephens, Stephen J. Toth, Alex Yurehko.

"We here highly resolve that these dead shall not have died in vain and that government of the people, by the people, for the people, shall not perish from the earth." (From Lincoln's Gettysburg Address.)



MEMORIAL ARCH

Erected by the Citizens of the Borough of Emmaus, Pennsylvania. This "Welcome Home" Arch Spans Main and Chestnut Streets

In 1934 the borough marked its seventy-fifth anniversary. Having set a precedent with the brilliant festivities during the Golden Jubilee in 1909 the citizenry now laid their plans for the Diamond Jubilee. Committees were appointed with Robert S. Stoneback as General Chairman; George H. Cunningham as Vice Chairman; Oscar T. Iobst as General Secretary; and James C. Kruse, General Treasurer. They planned an eight-day celebration beginning with Sunday, July 28 and continuing through August 5, during which they would touch every phase of the community life. The Diamond Jubilee was ushered in at dawn on Sunday when the combined trombone choirs of the Emmaus Moravian Church and the Bethlehem Moravian Church played traditional chorales, first at the Moravian Church at Main Street and Keystone Avenue, then in the Old Moravian Cemetery, and later at the main street intersections of the town. In the forenoon the churches held special services commemorating the founding and the growth of the town. In the afternoon and evening services were held in the open on the Jefferson School grounds for all the congregations, with music rendered by a chorus of 100 voices and an orchestra of 50 pieces under the direction of R. J. S. Butz.

Monday, July 30, was Welcome Day. The House of Friendship, equipped and maintained by the Rotary Club, was the rallying place for old friends and visitors during the Jubilee week. The evening program was held on the grounds of the Jefferson School. The address of welcome was made by the Burgess, George H. Cunningham, with responses and remarks by the Hon. Frank M. Trexler, Judge of the Superior Court, and State Senator Henry L. Snyder. The main address was made by Richard Beamish, Secretary of the Commonwealth, representing Governor Clifford Pinchot, whose ill health prevented his presence.

Residents of Emmaus showed their prowess on Tuesday, July 31, Athletic Day, on which various athletic contests were held.

On Wednesday, August 1, Educational Day, development of the public schools was graphically portrayed. At 6:00 p.m. there was a parade of school children with floats to show the progress of education from the time of the eighteenth-century church schools to the present.

Tuesday, August 2, Industrial Day, was marked by a parade in which the employers and employees of the town's industries participated. On the evening program the Hon. Anthony J. Diamond, Representative from Alaska to Congress, Judge Richard W. Iobst and Congressman Oliver W. Frey were the speakers.

On Friday, August 3, Legion and Fraternal Day, the Four-County Firemen's Association held its convention sessions during the day. Judge James F. Henninger was the speaker at the convention banquet. In the evening some 4000 persons participated in the parade, with Lt. Gov. Edward C. Shannon as honorary marshal.

On Saturday, August 4, Firemen's Day, the firemen concluded their sessions. In the afternoon the annual Four-County Firemen's parade was held. The day ended with a concert by the Junior Symphony Orchestra and a block dance on N. Third Street.

On Sunday, August 5, a music festival by the Allied Male Chorus of Eastern Pennsylvania, assisted by the Moravian Trombone Choir, concluded the Diamond Jubilee, 1859-1934.

On July 2, 1937 an important step forward was taken when prominent citizens organized the Emaus Chamber of Commerce.

The reader will have observed that the borough was officially incorporated under the name of EMMAUS, with one M and pronounced as a dissyllabic word. Organizations chartered in the years that followed consistently employed that form and continue to do so. But for many thoughtful and conservative citizens, remembering its Biblical origin, the form EMMAUS was a thorn in the flesh. Sponsored by the Rotary Club a movement was begun to return to the original trisyllabic Biblical form of EMMAUS. Under the supervision of Robert J. S. Butz, elected Burgess in November, 1937, petitions were circulated. By June 1, 1938 the required number of the taxable residents had signed the petitions which were then presented to Judge Richard W. Iobst. With the approval of the Courts

of Lehigh County EMAUS, as of August 1, 1938, once more became EMMAUS.

The financial crash of 1929 and the nation-wide depression that followed were not keenly felt locally before 1932, when some of the industries began to be severely affected, resulting in some cases in a complete breakdown.¹ Most serious was the decline of the two major industries, the silk-weaving mills and the Donaldson Iron Works. Because of changing markets, the removal to more favorable operating sites in the South, and the increasing use of synthetic fiber, the silkmills locally came to an end, the last closing their doors in the 1940's. The Donaldson Iron Works, so many years a mainstay here, began to stagnate, partly through outmoded methods of production, partly through labor troubles, and ceased to operate in 1945.

During the decade 1930-40 the population had increased only from 6,419 to 6,743, the smallest increase in half a century. This slow growth is explained in part by the effects of the depression, in part because the labor market, formerly largely local, was now, with better roads and easy transportation, considerably enlarged. Many workers were now employed in the larger industries in Allentown and Bethlehem. Indeed, for a time it seemed that Emmaus was destined to become a residential, suburban town. But in time it proved otherwise, for, as the coming pages will show, new industries sprang up affording labor for local citizens and attracting others from the outside. The census of 1950 shows an increase of population from 6,743 to 7,843. The phenomenal growth during the present decade is due in part to the increasing number of smaller industries, following the trend away from large congested centers; in part too because Emmaus has become a favored residential town as the new streets and the fine residences to the west and to the north indicate. It is estimated that the census of 1960 will prove the population to be some 10,000 inhabitants.

An excellent index to the growth of Emmaus is provided in the decision of the U.S. Post Office Department to build an adequate office for the borough's postal business. The Post Office, formerly located at Fourth and Main Streets, was removed in 1949 to new quarters at Fifth and Green Streets. They seemed to be large enough for many years to come, but after three years it became necessary to build an addition. This too is now outgrown. Post Office receipts in 1949 were \$159,544; in 1959 they were \$375,618. This colossal increase is due not mainly to the population increase, but in larger measure to the community's industrial growth. Plans for a new building at Fifth and Ridge Streets with some 8000 square feet of usable space are now under way.

¹ Among the industries that ceased to exist at that time were the Emaus Hosiery Co., the Emaus Dress Co., the Emaus Shirt Co. (the plant later taken over by the Emmaus Pajama Co..) and the Emaus Foundry and Machine Co., (now the Pennebacker Co.)

With the approach of 1959 the Borough began to lay plans for the celebration of its centenary. A century had passed since the incorporation of the Borough in 1859. Early in 1958 a Centennial Committee was appointed with Robert S. Stoneback, Honorary Chairman; Henry L. Snyder, Howard K. Deischer, Theodore R. Gardner, Chairmen; Oscar T. Iobst, Secretary; Mrs. D. P. Cocklin, Assistant Secretary; and Orville G. Hawk, Treasurer. Under this Committee many Sub-Committees were appointed to carry out the most elaborate of all borough celebrations.



Burgess Theodore W. Iobst signs the proclamation officially designating 1959 as the Centennial Year. Henry L. Snyder and Howard K. Deischer, general chairman of the centennial committee, look on.

In January, 1959 Burgess Theodore W. Iobst, kin to the first Burgess, Frederick T. Iobst (1859-64), issued this official proclamation:

"Whereas, the year 1959 has been dedicated to celebrating the 100th year of Emmaus as a borough, and

"Whereas, beginning with August 1 of this year, there will be scheduled events evidencing the gratitude of our people for the growth of our borough and their happiness as residents, and

"Whereas, the committee appointed by the borough council to arrange the plans of celebration, will welcome the enthusiastic interest and support of all our people.

"Now therefore, I, Theodore W. Iobst, burgess of Emmaus do hereby proclaim:

"This year of 1959 shall be known and remembered as the Centennial Year in Emmaus.

"Our residents shall rejoice and be grateful for the beauty, development and prosperity of our community, and,

"May they join, as neighbors and friends, in the centennial activities and prepare for the welcoming of our returning and visiting guests.

"This proclamation is issued in the spirit of reverence for our forefathers and faith in the future of Emmaus."

A telegram from the White House, Washington, under date of August 1 and addressed to Chairmen Henry L. Snyder, Theo. R. Gardner and Howard K. Deischer, reads:

Through Congressman Willard S. Curtin I have learned of the 100th anniversary of the Borough of Emmaus, and it is a pleasure to join in the observance of this event.

Founded by devout and enterprising pioneers, Emmaus has enjoyed many years of community life. Strengthened by the American tradition of civic duty, this Borough can enter its second century with confidence and thanksgiving.

Congratulations and best wishes.

(Signed)

Dwight D. Eisenhower

A congratulatory letter addressed to the Burgess and the Members of the Council came from the Governor's Office, Harrisburg, signed by David L. Lawrence, together with resolutions from the Senate of Pennsylvania, introduced in the Senate by Senator John T. Van Sant, and from the House of Representatives, introduced in the House by the Hon. Marion E. Markley and the Hon. William H. Steckel.

The Centennial celebration, to continue over a period of four months, was heralded in the traditional way, with the Moravian Trombone Choir starting at 4:00 a.m., Sunday, August 2, playing the ancient chorales first in the old Moravian cemetery, where the founding fathers rest, then at various street intersections and ending on the Triangle. Centennial services were held in the Protestant churches in the forenoon and Solemn Pontifical Mass in the high school stadium at noon.

Among the many events spread at intervals during the autumn months we mention: The Centennial Ball, August 7, held in Castle Garden, Dorney Park, at which the Centennial Queen was crowned; the great Firemen's Parade, August 8, with fifty-two fire companies from New York, Pennsylvania, Delaware and New Jersey, along with fifty bands; the official opening on August 10 of the Centennial Exhibit and the Pageant Week held in the high school auditorium with the main speaker, Dr. I. Ravdin, Chairman of the Board of Trustees of the American College of Surgeons, Vice President of the University of Pennsylvania and Professor of Surgery in the Penn Medical School; the fine Centennial exhibit, con-

sisting of displays contributed by the medical and dental professions and the industrial organizations; the Historical Pageant-Spectacle "Rifles to Rockets," performed by a cast of some 500 persons for five consecutive nights in the high school stadium, purporting to present the history of Emmaus in a series of historic episodes from the first settlers and Indians down to our own atomic rocket age, interspersed with lively and colorful musical extravaganzas; the two-hour long military parade on August 29 reviewed by 10,000 residents and visitors; the concerts by the United States Marine Band on September 14; and many other events, ending with the Community Thanksgiving Service in the morning of November 26 and with the last official act, the lowering at 4:30 p.m. in a cement vault on the Triangle of a sealed capsule containing official records, historical accounts, newspapers and contemporary mementoes, to be exhumed for the information of the future residents in the year 2009.

Emmaus has now entered upon its second century as a borough and its third century as a religious settlement laid out in 1758. Originally located by chance, so to speak, through the land donations of two early settlers, Emmaus today enjoys an advantageous situation five miles south of Allentown, nine miles southwest of Bethlehem, about ninety miles east and north of Harrisburg, fifty-five miles north and slightly west of Philadelphia, and ninety miles west southwest of New York City.

An interview with Oscar T. Iobst, honored recently for his thirty-one years of service as borough secretary, reveals the following: Since 1927 the borough has nearly doubled in size. Then there was one full-time policeman, toward there are eight. During the past thirty-one years there have been seven annexations of property to the borough area. Emmaus reached the Allentown city line in 1951 and made its last annexation to the northwest in 1957. In thirty-one years improved streets have almost tripled from ten to 28 miles. As of this Centennial Year Emmaus has eleven churches, 30 industries, 71 retail stores, 14 restaurants, 17 service stations, 14 beauty parlors and six barber shops.

Emmaus has come a long way from its eighteenth-century isolation as a closed religious settlement of the Moravian Brethren. Today it is socially, culturally and economically integrated with our expanded national life. Indeed with its many churches and industries, its service and social clubs, its "Main Street" and business center on the Triangle, its parking meters, it is not unlike any other American town of its size as the following pages well show.

To reveal more clearly to posterity its unique and distinctive eighteenth century origins, long embedded in a mass of German manuscripts, has been the main purpose of this book.

Emmaus of Today - Its Community Institutions

THE TOWN HALL

IN 1901-1902 THE BOROUGH erected its first town hall for municipal purposes on South Fourth Street. It also housed the town lockup. For a number of years the volunteer Fire Company No. 1 (incorporated in 1902) had its quarters on the first and second floors front.

With the rapid growth of the borough the old town had outlived its usefulness and a new town hall was planned. The hall was razed and on its site the present town hall was erected. It was begun in 1938 and completed for occupation in November, 1939.

In need of larger facilities the borough in 1956 purchased the Harry Becker home immediately to the south of the hall and rebuilt it as a town hall annex.



1959 COUNCIL AND OFFICIALS, COMMISSIONS, ETC.

Burgess: Theodore W. Iobst

Councilmen: Lewis C. Kratzer, *President;*

Carlton K. Reinsmith, Ralph Weidner, Franklin D. Marsteller,
Earl F. Wagner, Curtis B. Kehm, Harry M. Phillips.

Secretary: Oscar T. Iobst

Treasurer: Flora Cocklin

Solicitor: Theodore R. Gardner

Engineer and Zoning Officer: James E. Krick

Tax Collector: Minnie M. Laudenslager

Tax Assessor: Stanley Schaffer

Auditors: George Kirschman, Paul Riegel, Charles Nichter

Constable: Ray Keller

Justices of Peace: Burton E. Laudenslager and Claude Nonnemacher

Police Chief: Nathan B. Gery

Fire Chief: Henry M. Reiss

Street Commissioner: Clarence W. Schaeffer

Board of Health:

Albert E. Kratzer, M.D., *President;*

Henry F. Skinner, *Vice-President;*

Palmer E. Moser,

Edward H. Buss,

Seth E. Albright,

Arthur Wessner, *Secretary.*

Acting Health Officer: Edward H. Buss

Planning Commission: Frederick Kalmbach, Jr., *Chairman;*

Albert B. Wieand, Howard E. Eyer, Henry Platt,

Oscar T. Iobst, *Secretary.*

Civil Service Commission: Ellis C. Hausman, *Chairman;*

M. R. Harpster, Rev. Paul F. Spieker, *Secretary.*

Shade Tree Commission: Henry L. Snyder, *Chairman;*

William A. Eggers, Mrs. Howard A. Eyers.

Zoning Board of Adjustment: Wilbur C. Huber, *Chairman;*

Edward J. Moyer, William H. Stang.

The Emmaus Municipal Authority:

Peter W. Leisenring, *Chairman;*

Arthur P. Houser, *Vice-Chairman;*

Charles L. Nichter, *Secretary;*

Thomas J. Andrews, *Ass't. Secretary;*

James O. Hinkle, *Treasurer.*

IN COMPILING THIS HISTORY OF EMMAUS ON THE OCCASION OF THE CENTENNIAL CELEBRATION OF THE BOROUGH, IT IS ONLY PROPER THAT WE RECORD HERE THE NAMES OF THE OFFICERS WHO HAVE CONDUCTED THE AFFAIRS OF THE BOROUGH DOWN THROUGH THE CENTURY FROM 1859 TO 1959.

BURGESSES

1859-64	Iobst, Frederick T.	1896-97	Kline, S. H.
1864-65	Eberhard, William J.	1897-1900	
1865-67	Egner, Isaac		Heilman, Henry
1867-68	Seider, Charles	1900-03	Stansfield, E. A.
1868-69	Gable, Peter	1903-04	Weaver, A. R.
1869-71	Weaver, John	1904-06	Marcks, E.
1871-72	Ziegenfuss, Abraham	1906-09	Wickert, H. T.
1872-73	Schuler, Raham	1909-12	Miller, D. R.
1873-75	Tool, James		(died during term)
1875-76	Shive, Jacob	1912-18	Kidd, James W.
1876-77	Shipe, Jacob	1918-22	Knauss, H. A.
1877-78	Tool, James	1922-26	Schmoyer, John K.
1878-82	Neimeyer, George	1926-30	Kratzer, Wilson L.
1882-83	Schuler, Raham	1930-34	Wickert, Dr. H. T.
1883-84	Hamman, Wm.	1934-38	Cunningham, George H.
1884-85	Tool, James and William J. Eberhard	1938-42	Butz, Robert J. S.
1885-86	Lorentz, John K.	1942	Moyer, Edward J. (resigned)
1886-87	Bean, Samuel and Tilghman Wieder	1942	Hennemuth, Dr. J. H. (resigned to serve in Army)
1887-88	Bean, Samuel	1942-46	Deischer, Howard K. (appointed)
1888-89	Bickel, J. H.	1946-54	Deischer, Howard K.
1889-90	Tool, James	1954-58	Balze, Fred D.
1890-92	Wieand, U. H.	1958 to date	
1892-94	Reinsmith, T. H.		Iobst, Theodore W.
1894-95	Marcks, Milton		
1895-96	Marcks, E.		

BOROUGH SECRETARIES

1859-60	Knauss, Aquilla	1878-80	Ziegenfuss, Abr.
1860-63	Bitting, Owen	1880-82	Schiffert, Wm. H.
1863-64	Seider, Charles	1882-84	Everhard, Wm.
1864-65	Eberhard, William	1884-85	Moyer, T. W.
1865-67	Tool, James	1885-93	Jarrett, H. W.
1867-68	Moyer, Thomas	1893-94	Schmoyer, W.
1868-69	Iobst, H. G.	1894-1902	Iobst, C. H.
1869-71	Schultz, C. F.	1902-27	Stoneback, R. S.
1871-72	Kirshman, Paul	1927 to date	
1872-73	Kemmerer, Charles		Iobst, Oscar T.
1873-78	Lee, Samuel C.		

BOROUGH TREASURERS

1859-61 Fehr, Abraham	(died during term)
1861-62 Schuler, Raham	1886-87 Kern, Willoughby R.
1862-64 Giering, J. J.	1887-91 Iobst, Joseph S.
1864-65 Vogenitz, William	1891-1907
1865-66 Kemmerer, Charles	Lorentz, E. E.
1866-67 Christ, James	1907-08 Iobst, Richard W.
1867-68 Neimeyer, Tilghman	1908-09 Arndt, B. F.
1868-69 Schuler, Raham	1909-32 Butz, Robert J. S.
1869-72 Miller, Reuben	1932-52 Weaver, Howard H.
1872-73 Lorentz, John K.	(died during term)
1873-74 Hamman, E. H.	1952-54 Irwin, Jr., Charles F.
1874-81 Schuler, Raham	(appointed)
1882-83 Lorentz, John K.	1954 to date
1883-86 Schuler, Raham	Cocklin, Flora



The old Town Hall, erected at South Fourth and Railroad Streets in 1901-02. It also housed the lockup and quarters for the Emaus Fire Co. No. 1.



THE UNITED STATES POST OFFICE

THE FIRST POST OFFICE in Emmaus was established March 5, 1806, with William Horsfield as the Postmaster. According to tradition it was located approximately on the site of Rockel's Dry Goods Store at 304 Main Street. The following postmasters served the Emaus and Emmaus post office:

William Horsfield	from	March 5, 1806
William Rice		May 5, 1825
Rev. Paul Weiss		May 10, 1827
John J. Giering		March 12, 1828
Henry M. Eschbach		Aug. 8, 1849
Jacob S. Shipe		Jan. 21, 1851
Moses Wieand		May 27, 1853
Charles Missimer		Nov. 7, 1854
Joseph Treichler		April 7, 1855
Sylvester Giering		July 9, 1856
Jesse Deich		June 15, 1860
Sylvester Giering		July 16, 1861
Isaac T. Giering		March 7, 1878
Henry W. Jarrett		May 20, 1879
Sylvester I. Giering		June 25, 1879
Rufus T. Erdman		June 11, 1885
Uriah H. Wieand		Feb. 12, 1889
Newton H. Kemmerer		May 18, 1889
Clinton C. Hamman		Aug. 31, 1893
Uriah H. Wieand		June 29, 1897

Richard W. Iobst	July 10, 1913
Wellington W. Hamman	Aug. 26, 1916
George H. Cunningham	March 1, 1922
Albert F. Buck	April 17, 1933
Harvey O. A. Eck	July 24, 1950

The growth in receipts brought advancement through the years. The post office was advanced from fourth class to third class July 1, 1902, from third class to second class July 1, 1924, second class to first class July 1, 1943.

In the last twelve years the annual receipts have risen from \$75,000 to \$350,000. The main reason for this increase is the heavy use of mails by the local industries. The current Post Office building, erected at Fifth and Green Streets in 1949, is now quite inadequate. The Government has purchased a 120' by 150' tract at the corner of Fifth and Ridge Streets, where construction is to be started in the near future.

THE EMMAUS WATER WORKS

AS WE HAVE SEEN in the earlier part of this narrative the early settlers obtained their water from the small creeks that flowed from the excellent mountain springs. A short time after the laying-out of the village in 1758 two wells were dug on Main Street, which for many years remained the main source of water.

Only in 1871 the Borough set up a water department after which the water was drawn from small reservoirs supplied by the nearby mountain springs. In 1928 the main building of the present water works was built. Some water is still drawn from the mountain springs, but with the rapid growth of the town they no longer sufficed. Today Emmaus gets the bulk of its supply from five deep wells which tap an underground river. Two of these wells are at the main pumping station; a third at



10th and Broad Streets; a fourth on Glenwood Street; and a fifth on Berger Street. The water is drawn by deep well turbine pumps, then pumped through the pumping station where it is chlorinated, prior to being pumped through the distribution system or into three storage reservoirs. These closed reservoirs provide a standby capacity of about 470,000 gallons. From here water is distributed to the citizens through about 25 miles of 6-inch and 10-inch mains.

About three years ago (1956) borough officials were obliged to take recognition of the rapidly increasing population and the influx of new industries, which would in the near future put a severe strain on the once adequate water supply. The solution was a meter system which would not only conserve the water but also put the charges on a more equitable basis for all the customers. Two years of careful groundwork now followed. The Water Department made a house-to-house survey, noting the place where each meter was to be installed and if any special plumbing arrangements were necessary. When the new meters arrived, they were fitted with meter horns and tagged with the name, address and internal location where they would be placed in each home. Then residents were informed of the approximate time and date of installation so they could be present. Help from the Emmaus Post Office came in the form of layouts for meter-reading routes. Because of this careful pre-planning, installation proceeded smoothly and by April 1958 metering throughout the Borough was in full operation.

The water system was modernized during 1952 by providing automatic operation of the Glenwood Street and the Tenth Street pumping stations. Today the water works equipment furnishes a normal supply of 750,000 gallons per day from the five wells and has on peak days supplied 1,500,000 gallons.

THE PUBLIC SCHOOL SYSTEM

FEW TOWNS AND CITIES in Pennsylvania can boast of having continuously furnished school facilities to their inhabitants since 1746. In that year, even before they were organized as a congregation, the Moravians established a school for the education of the young in the area that was then only known as Maguntsche and where the village later to be known as Emmaus was slowly taking roots. The story of that early school is told elsewhere.¹ Even after Emmaus was no longer a closed congregational village the Moravian Parochial School continued to furnish schooling for the children of the village.

It was not until 1861, that Emmaus, with two teachers and 109 pupils having a term of five months, is first mentioned as a separate school district in the report of the State Superintendent of Public Instruction. The schools were then housed in a four-room building on Main

¹ See Appendix A



Emmaus High School of the East Penn Union School District

Street, east of the Moravian Church, now the Frederick residence. This building became inadequate and the Central Building was erected in 1891 and enlarged in 1898. In 1910 another eight-room building was erected on Broad Street and named the Washington Building. The Jefferson Building was erected on North Street in 1914 to accommodate the High School, which with the steady growth of enrollment had to be enlarged several times. An eight-room structure known as the Lincoln Building was erected on Seem Street in 1928 and the Thaddeus Stevens Building was erected at Twelfth Street and Pennsylvania Avenue in 1929.

The two decades from 1930 to 1950 marked a steady growth in the population of the Borough and the school facilities were gradually becoming inadequate, particularly on the secondary level. In addition to the students from Emmaus, the high school accommodated students from the neighboring school Districts of Macungie and Alburtis, Boroughs, and Lower Macungie, Upper Milford, and Salisbury Townships.

By 1946 the Board was faced with the problem of either refusing any more tuition students, or expanding the school district by joining with the neighboring districts, and with the combined assets make it possible to provide greater facilities and to effect a more desirable school system. The latter course was deemed desirable.

January 31, 1946 marked the first meeting of the Boards of Directors of the school districts having students in the Emmaus High School to be made acquainted with the existing problem and to endeavor to seek a satisfactory solution. Present at the meeting to advise, particularly as to the conformity to State, County and local plans were Mr. Ray Robinson, Department of Public Instruction, County Superintendent H. A. Farber and Superintendent H. J. Yeager.

After successive meetings, proposals and counter proposals, offers and rejections, Emmaus joined with the Boroughs of Macungie and Alburtis and the Township of Lower Macungie to form the East Penn Union School District on the effective date of July 7, 1952. The area of the district was further extended on July 5, 1955 when Upper Milford Township officially became a part of the E. P. U. S. D.

Anticipating an expansion westward of the school District, the Emmaus School Board had already acquired a 40-acre tract of land from Victor Schmidt west of Macungie Avenue and along North Street, a site ideally located for accessibility and which would lend itself to the installation of a complete school plant.

Upon this site was built the new Emmaus High School of the East Penn Union School District which opened its doors to students on October 7, 1955.

"The Emmaus High School is one of the finest structures of its kind in the state." This quotation has become the proud boast of the people of the district and is repeatedly assented to by the many visitors to the high school from other areas. The building is designed and equip-

ped to offer facilities for a full and complete program in secondary education.

The school area is fully landscaped with trees, shrubbery, and lawn. Tennis and volley ball courts, softball and baseball diamonds are provided and also a football practice field with lights. The Athletic Field has facilities for a complete athletic program, with bleachers and rest rooms provided for the comfort of spectators. Flood lighting for after-dark events has made the Athletic Field very popular to a sports-minded public.

The high school enrollment at the close of the 1958-59 school term was 947 students, with a staff of 43 teachers. Six courses are offered to prepare students to enter high institutions of learning or for employment in business and other endeavors. Extra curricular activities are available, on a voluntary basis, in school publications, dramatics, and athletics. The high school qualified for accreditation by the Middle States Association of Colleges and Secondary Schools in 1948 and again in 1958. Mr. Howard K. Deischer has been serving as principal since the opening of the new building.

Junior High School

The Junior High School, organized in 1939, was first housed in the Lincoln Building and moved into the Jefferson Building when the high school was moved out to occupy the new building. The present enrollment for 7th and 8th grades is 563 students. Mr. Luther Souders has been serving as principal of the Junior High School since 1939.

Elementary Schools

The Elementary Schools of the East Penn Union School District are housed in nine buildings, four of which are in the Borough of Emmaus, two in Upper Milford and one each in Macungie, Alburdis, and Lower Macungie with a total enrollment of 2,336 pupils.

Kindergarten facilities are provided in Emmaus, Macungie, and Alburdis, also Basic Skills and Day Care classes are provided for in the district. Physically handicapped children of the district are provided for in Allentown.

Mrs. Anne Rezsek has been serving as Elementary Supervisor since 1953, and in 1958 two Elementary Principals were added to the staff. Mr. Samuel Kemmerer was assigned to the Emmaus and Vera Cruz buildings, and Mr. Floyd Laudenslager to the other elementary buildings of the district.

An increase in enrollment of well over 1,200 pupils in the seven years since the forming of the union district indicates that having the housing program keep pace with the needs is a major problem. The construction of a twenty-two room addition to the High School is well un-

der way. Plans have been approved for the addition of eight classrooms and an all-purpose room to the Lincoln building, and two classrooms and an all-purpose room to the Stevens building. This is in conformity with a long range building program adopted in 1956.

Administrative

Mr. Howard J. Yeager served as superintendent of the Emmaus Independent School District and continued as District Superintendent of the East Penn Union until his retirement in July, 1954. He has experienced the satisfaction of seeing great strides toward increased and better facilities for educating the youth of the community.

Mr. Lemmon C. Stoudnour, who had been Supervising Principal of the Morrison Cove Schools at Martinsburg, Pennsylvania, was elected to succeed Mr. Yeager. He has proven himself an able administrator and capable of coping with the many problems of a rapidly expanding school system.

A full-time Business Secretary, Mr. Wm. Shoemaker, appointed in 1953, with a secretarial staff assigned to the various departments and buildings, is responsible for the business of the district, while a Head of Maintenance, Mr. Billy Wagner, with a custodial and utility staff is in charge of maintenance of grounds and buildings.

EMMAUS PUBLIC LIBRARY

THE EMMAUS PUBLIC LIBRARY was founded on March 29, 1939, when John D. Weaver a former resident of the Borough, presented the three-story building at 348 Main Street to the Emmaus High School Alumni Association with the stipulation that a Public Library be housed on the first floor of the building.

A board of representatives from local civic organizations was appointed by the alumni association to supervise and direct the library program.

During its infancy, the Library was operated by volunteer workers who for twelve years gave of their tireless energy and effort to the work. Progress has been noted in the fact that the general public is taking more and more advantage of its facilities. During the first two or three years it was considered wonderful if anywhere from 450 to 650 books were circulated in a month. At the present time we have about tripled that number.

The Library is open every afternoon Monday through Friday from 3 to 5 p.m.; and Tuesday and Thursday evenings, from 6 to 8 p.m. During the summer, the hours are Monday through Friday from 10 to 12 a.m.; but the evening hours remain the same all year round.

There are four complete sets of Encyclopedia on the shelves of the



Library to be used for reference work; also approximately 8000 volumes of good reading material, including a good selection of adult and juvenile fiction.

About three years ago the Library completed the process of replacing the old wooden shelving with new and modern shelving. The project took about six years to complete.

THE EMMAUS CHAMBER OF COMMERCE

THE BOROUGH OF EMMAUS, in its industrial development was fortunate because more than a century ago, men contributed their talents and funds voluntarily without any formal organization such as a Chamber of Commerce. In those days there was the closest kind of cooperation between neighbors, among whom there were always men who were cooperative and willing to give of their time, talent and funds to bring industrial prosperity to the community.

An excellent example of this community spirit of cooperation and enterprise was the old Brewery built on the northern slope of South Mountain, at the spot where the present Unami Fish and Game Association has its quarters, by Isaac Egner and Mathias Smith. At a time when it was a thriving industry, the premises and business were sold to Tool & Trexler. It should be recalled that the grounds surrounding the Brew-

ery were used by the residents for outings and picnics during which the products of the Brewery were undoubtedly consumed with considerable relish. Many local historians have been inclined to make the observation that this first industry, having been a Brewery, occupies a very unique position in a Community, whose residents had subscribed to very strict principles and regulations governing their conduct generally.

During the Civil War period the discovery of iron ore in the section now known as Minesite brought new excitement and activity to the Community. On March 11, 1870, a Charter was granted to the Emaus Iron Company. The pioneers who had justifiable confidence in this venture were: Isaac Egner, E. F. Steckel, Charles Seider, Edward Knees, Reuben Romich, John Weaver, George Neimoyer, Geo. H. Gorr, David Kline, Gideon Ritter, John Weber, John K. Lorentz, Tilghman Reinsmith, Edwin Neimeyer, Peter Egner, Charles Kemmerer, Nathan Schmoyer, Jesse Zellner, Henry Reinsmith, Simon Kline, Moses Wieand and George J. Henninger. These men provided for an incorporation to the extent of one-half million dollars. Under the Charter they were given the right to engage in mining, manufacturing, and dealing in iron, steel, coal and any other metals and were privileged to own lands not exceeding 5000 acres. It may be of interest to note that the writer of this article is the grandson of one of the above incorporators and has in his possession the original stock certificates issued by this corporation to its stockholders. It is also interesting to note they had been given the right to erect railroads not exceeding 15 miles in length. The first blasting was done in 1870 and in 1876 the Philadelphia and Reading Coal and Iron Company, the then owner, leased the plant to the Hematite Iron Company with U. H. Wieand as Superintendent. The business failed within one year but then along came the Ormrod Fisher & Co. who operated successfully until 1883 when the venture became desperate and the furnace was idled indefinitely. The troublesome days, however, did not completely discourage the Ormrod Fisher & Co. who switched over to the manufacture of cast iron gas and water pipes in 1882. Three years thereafter the Donaldson Iron Company was incorporated by three men, namely: John Donaldson, of Philadelphia, Pa., George Ormrod, of Allentown, Pa., H. H. Fisher, of Allentown, Pa.

From the beginning the Company employed 70 people and by 1906 500 men were employed and more than 100 tons of pig iron were melted daily and converted into pipes. These products were shipped to every corner of the globe.

In the year 1943 after there had been intermittent strikes and competition became more keen, the Company ceased operations and all of the assets were sold and the corporation dissolved in 1947.

The buildings formerly occupied by this Company are presently owned and occupied by Air Products, Inc., Superior Combustion Co., Electro Chemical Co., Volney Felt Co., Schaffer and Max and Lehigh

Corrugated Co. These companies, now occupying said buildings, are providing employment to many residents of the Borough.

It is very interesting to note that prior to the year 1891 representatives of the present Boyertown Burial Casket Company had expressed their desire to open a manufacturing plant in Emmaus. It so happened, however, that some of the leading citizens in control of early industries opposed the idea largely because they feared that their own employees would be drawn away from them. The net result of their decision to exclude this Company has now, of course, proven to be a substantial loss to the early development of local industry.

On April 9, 1890, the Borough Council of Emmaus determined to issue bonds the proceeds of which were to be applied to the building of a municipal electric light plant. This plant was erected at the location presently occupied by the Post Office Building and the plant was continued until April 1, 1895, at which time a contract was entered into with the Allentown Electric Light and Power Company, now the Pennsylvania Power and Light Company, to supply the lighting facilities to the Borough.

On September 1, 1892, the original Keystone Silk Mills now located at a point on the present East Minor Street went into operation. E. A. Stansfield was the first superintendent of this company and the residents of Emmaus furnished the capital needed for the construction of the plant which was in operation for fourteen years and employed approximately 250 people. The combined efforts of the citizens and the leaders of the group found in their venture the original nucleus of the personnel which later developed into the Board of Trade now known as the Chamber of Commerce of the Borough. The Board of Trade operated as an unincorporated association until the year 1937 during which year the present Chamber of Commerce was incorporated.

On December 28, 1897, the organization of the Allentown and Emmaus Street Railway Company was incorporated and the first trolley car made its appearance during the year following.

At intervals there had been circularized in the Borough, during this period, various publications which resulted in the formal weekly newspaper known as the Emaus Record, the first copy of which was distributed on April 13, 1895. The original publisher was John D. Weaver who later sold his interest to C. A. Mohr. The latter then changed the name to the Emaus Times. When this paper ceased publication on April 4, 1903, the first edition of the Emaus Herald was published under the editorship of Frank M. Xander. Early in the 20th Century the Borough had another weekly newspaper known as "The Little Stick" published by Charles E. Ettinger and Robert Rhedans. These various publications were then followed by the Emmaus Times and the Emmaus Free Press both of which are presently being published.

In 1898 the old Emaus and Reading Coal and Iron Co. under the

management of Superintendent Hazzard revived the blasting of the furnace earlier referred to. Hazzard was succeeded by Superintendent Ressler and by H. C. Cooper, who managed operations successfully, and by 1906 this Company occupied a high position among its competitors in the production of pig iron.

After the annexation of a portion of Upper Milford Township, September 14, 1903, the leading businessmen persisted in their plan to develop the greater Emaus. The following year, on January 12, 1904, The Emaus National Bank was established. This Banking institution functioned successfully until it became a part of The First National Bank of Allentown which is now very successfully operating a branch bank in Emmaus.

In 1905 Jeitles and Blumenthal from Philadelphia began conducting a cigar manufacturing business in the large three story brick building located on South Second Street and which is now owned and occupied by the Robert E. Ritter & Sons Furniture Company. At the peak of operation the Superintendent Harry Gumpf employed approximately 125 people. It should be noted that the first cigar manufacturing company was conducted by Hamman Brothers, which company did not continue operations for any length of time. Credit, however, must be given to Hamman Brothers for attracting to the Borough the interest of other cigar manufacturers. Beginning with the turn of the century and after the silk industry had been established in the Borough other companies established mills in the community in such numbers that, in the early 20th Century Emmaus was recognized as a silk manufacturing center. Among the companies who then engaged in developing the silk business were: D. G. Dery, Excelsior Silk Co., J. H. Frederick, Emaus Throwing Co., H. D. Trembleau, Cumberland Silk Co., Widder Bros., and Zollinger and Schroth. The buildings occupied by these companies are now occupied and located as follows: The D. G. Dery at 6th and Minor Streets, is now occupied by Rodale Manufacturing Co. and the Rodale Press; The J. H. Frederick plant located at Ridge Street and Keystone Avenue is now occupied by the Emmaus Pajama Company; the Zollinger and Schroth located on South Fifth Street is now occupied by the General Machine Company; the Company inaugurated by E. A. Stansfield in 1892 located on E. Minor Street is now occupied by the Safety Shoe Co. In the establishment of all of these companies the local Board of Trade accepted the leadership and responsibility of selling bonds and stocks in order to provide sufficient capital to construct the various manufacturing plants. These bonds were sold largely to residents of the Borough and, but for the leadership of said Board of Trade the community, in most instances, would have been deprived of the benefits derived from the several business establishments. Unfortunately, the comment may be made that many of these investors suffered substantial losses and that this fact operated against the continuance of the policy of endorsing local industrial bond issues. Said method of financing the establishment of

local industries was extended to the Emaus Foundry and Machine Co. and the Rodale Manufacturing Co. This last named Company, however, has successfully operated an increasing business and all local investors were saved from the losses by their predecessors. The Emaus Foundry and Machine Co. plant located in the southern portion of the Borough is now successfully operated by the Pennebacker Co.

The older residents of the Borough will also remember such original establishments as Bottling Works, Roller Mill, Bakeries, Coal Yards and other industries of various natures which afforded to the residents of the Borough ready access to employment and all types of merchandise and service. These early industries, most of them established through the leadership of the Emaus Board of Trade, laid the foundation for the substantial growth of the Borough which began a quarter century ago.

It might also be pointed out that during the last quarter century Emmaus, now rapidly becoming a residential community, attracted a number of national industries. Conditions imposed, namely to provide site and buildings for these companies, could not be met, because of the changing character of the community and because the Chamber of Commerce, presently active, was in no position to afford the necessary accommodations after previous experience in local financing of industrial plants.

It should be noted that in addition to the industries already referred to various smaller establishments such as the Platt Fur Co., the Synco Corp. and Emmaus Manufacturing Co. have added considerably to the industrial structure of the Borough.

The work of leadership in the industrial development of the community has been aggressively pursued by the Chamber of Commerce, incorporated in 1937. Its present officers are: President, Norman E. Lichtenwalner; Vice President, William H. Stang; Secretary, Robert J. S. Butz; Treasurer, Edgar J. Moyer.

Anyone visiting Emmaus will observe the growing residential character of the community. The Chamber of Commerce, mindful of this fact and of the proximity of Allentown and Bethlehem, and also of the rapid growth of population in the lower Lehigh Valley, has been co-operating with all plans for the general industrial development of this area. The Borough of Emmaus, under the leadership of the Chamber of Commerce, is becoming an integral part of this larger metropolitan area and recognizes the necessity of adjusting itself and participating in the over-all plan for the growth and development of the entire area.

The residents of Emmaus derive much satisfaction from the activities of the Chamber of Commerce in providing holiday decorations at prominent places in the Borough and especially for wakening the public to the necessity of developing greater recreational facilities.

The many hundreds of families who have in the last decade chosen Emmaus for their new homes is sufficient evidence that it is a good place in which to be.



HISTORY OF EMMAUS BANKS

PRIOR TO 1933 there were in operation in Emmaus two banks. The one was the Security Trust Company of Emaus and the other Emaus National Bank. In about 1933 the Emaus National Bank took over the Security Trust Company and moved into the Security Trust Company Bank, (site of present Emmaus Bank of First National Bank of Allentown). In April of 1942 at the request of the Comptroller of the Currency in Washington, D. C. the Allentown Bank was requested to absorb the Emaus National Bank. Accordingly, the assets and liabilities of the Emaus National Bank were taken over by the Allentown National Bank.

The first officer assigned to the Emmaus Bank was Mr. Walter L. Snyder who served in this capacity for approximately 11 years. He was succeeded in June 1956 by Mr. Orville G. Hawk who was manager and assistant cashier. Mr. Hawk resides at 27 Berger Street, Emmaus, Penna.

As of November 5, 1954 the Allentown National Bank and the Second National Bank of Allentown consolidated and are now known as The First National Bank of Allentown. The Emmaus location is known as the "Emmaus Bank of the First National Bank of Allentown."

The present manager of the Emmaus Bank is Mr. George H. Kirschman who resides at 113 N. 15th St., Emmaus, Penna.

The Emmaus Bank offers the most modern and complete banking

services available such as: drive-in windows, 24-hour and night depositor, parking lot, complete commercial and saving departments as well as a complete commercial installment and mortgage department. The Emmaus Bank serves as a depository for school savings of the East Penn Union School District. This district includes Emmaus, Alburtis, Macungie, Upper Macungie and Lower Milford Township.

The bank is located at Main and Chestnut Streets in Emmaus and is the only bank serving the Emmaus community. Many of the surrounding communities also use this as their depository including such areas as Alburtis, Alton Park, Mountainville, So. Allentown, Wescosville, Zionsville, Macungie, East Texas, Vera Cruz and Limeport.

The Emmaus Banking hours are Monday to Thursday 9:00 a.m. to 2:30 p.m. and on Friday 10:30 a.m. to 2:30 p.m. and 6:30 p.m. to 8:00 p.m.

The parent institution, The First National Bank of Allentown, has almost \$100 million in assets and has four banking locations. Several of the directors of this bank are residents of Emmaus.

EMMAUS BUILDING AND LOAN ASSOCIATION

ON SEPTEMBER 17, 1874, an earlier Emaus Building and Loan Association was incorporated. The incorporators were F. T. Iobst, H. W. Jarrett, T. Neimeyer, G. H. Gorr, T. W. Moyer, Geo. Fisher and John R. Diller. After many years of active business this association for various reasons, ceased to exist.

Today's Emaus Building and Loan Association with offices at 413 Broad Street, Emmaus, Pennsylvania, was chartered on July 23, 1919. The organization took place in what is now Floyd H. Iobst's Office in the Telephone Building. The officers elected at this meeting were:

President, Howard Knauss; Secretary, Robert S. Stoneback; other Directors were: Dr. Charles A. Bachman, Robert J. S. Butz, R. Lorence Miller, E. A. Lambert, Henry L. Romig, Dr. H. T. Wickert. During the forty years of its existence it has helped approximately 1,000 people to buy or build their own homes. The Association has assets in excess of one-half million dollars—it issues monthly payment shares at \$1.00 per month. Also, full paid shares paying $3\frac{1}{2}\%$ interest per annum.

The Association has never defaulted in meeting its obligations. Monthly payment shares are issued twice a year and presently mature in 147 months, thus receiving 5% in earnings. Presently the Association has in excess of 800 accounts. The losses during the forty year period were less than \$250.00.

Following are the officers and directors: President, Howard J. Yeager; Vice President, Dr. Charles A. Bachman; Secretary, Robert S. Stoneback; Treasurer, J. Stephens.

Directors: E. Marcus Kemmerer, Robert J. S. Butz, John H. Diehl, Dalton Stoneback, R. Josiah Laudenslager, Harry M. Laudenslager, Harvey T. Kemmerer.

THE BOARD OF HEALTH

THE FIRST BOARD OF HEALTH of the Borough of Emmaus was established in the year 1894. The following men were the first to serve on the Board: Dr. Martin J. Backenstoe, Tilghman Neimeyer, William Heimbach, John Koch and Herman Keck.

Prior to that time matters of health and sanitation were taken up by a Sanitary Committee composed of the Councilmen of the Borough.

The present Board of Health cooperates with the Community and School nurses with respect to public health and that of the children enrolled in the schools.

It is the function of the Board to inspect shops, stores and eating places, to see that food and drink are dispensed under sanitary conditions and to issue the necessary permits.

The Board also takes action, where necessary, in the matter of contagious diseases, of cesspools and quite recently also of air pollution on the part of industries.

The Secretary of the Board sends weekly reports to the County Medical Director and from time to time sends reports directly to the State Department of Health.

The Board of Health performs its vital part in the life of the community quietly and with little publicity.

Its officers as of today are: President, Dr. Albert Kratzer; Vice Pres., Henry Skinner; Secretary, Arthur H. Wessner; Seth Albright, Edward H. Buss and Palmer Maser.

THE EMMAUS COMMUNITY NURSING ASSOCIATION

ACTING UPON the original idea of Burgess Robert J. S. Butz and aided by men and women interested in starting a community nursing program, the Emmaus Community Nursing Association was organized on March 14, 1938. Mr. Howard J. Yeager was the first President and Mrs. Elizabeth Kratzer the Vice President.

There were no nursing offices, so that calls for the nurse were taken at the nurse's residence. The first nurse was Miss Ethel Kersey, and with her guidance the foundation was laid for the policies and services in public health nursing in Emmaus. Through an affiliation with the Lehigh County Chapter of the American Red Cross, the Emmaus Community Nursing Association was fortunate in having the advice of Miss Catherine Nardi, Red Cross Public Health Nursing Consultant. A general nursing service was started, with the nurse giving some of her time to the organization of a School Nursing Service in Emmaus.

On October 28, 1939 the new Emmaus Town Hall was formally opened and the Emmaus Community Nursing Association offices were established on the first floor, with facilities for teaching Home Nursing Classes, holding Child Health Conferences, establishing a Loan Closet, and filing of public health nursing records.

Dr. John Hennemuth, a local physician, was appointed as the first Medical Adviser to the nursing association in October, 1939. Early in 1940, plans were started to organize a Child Health Conference and with the personal endorsement of Emmaus physicians, the Child Health Conference opened officially on Wednesday, April 3, 1940 in the Town Hall. Local women who assisted in the first Child Health Conference included Mrs. Elizabeth Kratzer, Mrs. Oscar Iobst, Miss Ruth Dundore, Mrs. Owen Krauss and Mrs. Eva Butz. Dr. Hennemuth officiated at the first Conference, with other local physicians serving in the following months. Since the response to the Child Health Conference was so enthusiastic, a second conference was opened on September 4, 1940 at the Thaddeus Stevens School Building, to accommodate the mothers and children in the western section of the town.

On November 1, 1940 Miss Kersey started teaching Red Cross Home Nursing Classes with 14 local women enrolled. Upon completion of the course the women volunteered their further services in the development of a volunteer Loan Closet and Linen Supply group to the nursing association.

In August, 1941 Miss Ethel Kersey resigned as Community Nurse after almost three years of service. She was succeeded in November, 1941 by Mrs. Eloise Dry. During the fall and winter of 1941 and the spring of 1942 Mrs. Dry assisted in the Blood Typing of residents of Emmaus. During the years of the war the nurse was active in securing an all-out mobilization of nurses in Emmaus to assist in civilian defense. She also assisted in the inauguration of routine chest x-rays of the athletic groups at High School by the Lehigh County Tuberculosis Society.

On February 15, 1942 a contract with the John Hancock Insurance Company was signed by the Emmaus Community Nursing Association, and the association became responsible for the nursing care of policy holders in this company.

Through the efforts of the community nurse classes in Red Cross home nursing were taught to interested women in town during the war years when the need for preventing serious illness and caring for the sick in the homes became vital, because of the shortage of doctors and hospital staffs. A total of three classes was completed during this critical time.

In September Mrs. Dry resigned as Community Nurse and Mrs. Bertha Keller officiated as relief nurse until December 1, 1942 when Mrs. LaRue Daniel was appointed.

The school nursing service was turned over to a full time school nurse, so that the community nurse could devote more time to the increasing calls for bedside nursing care and maternity service. In January, 1943 the nurse began to visit local industrial plants for the purpose of possible establishment of a part-time nursing service to local industries.

In July, 1943 the Emmaus Community Nursing Association was ap-

proved as an agency member by the National Organization for Public Health Nursing. Also the need for annual drives for the support of the association was removed when it was approved for affiliation as an agency member of the Lehigh County Community Chest.

On June 5, 1944 the association became incorporated as a non-profit organization of Lehigh County. As the nurse was found to be kept increasingly active in the field, with bedside care and maternity services, a need for workers to take calls for the nurse at the nursing offices at Town Hall was apparent. With this need in mind a Red Cross Staff's Assistants Course for interested local women was begun October 7, 1944.

On January 1, 1945 the Emmaus Community Nursing Association signed a contract with the Metropolitan Life Insurance Company for the care of their policy holders in Emmaus.

The Community Nurse assisted in the industrial x-ray survey of four local industries in April, 1946. In cooperation with the Lehigh County Tuberculosis Society, the nurse was able to interest 52 additional workers in food-handling establishments in Emmaus to have their chests x-rayed during this survey.

The local branch of the Needlework Guild of America has annually contributed to the Emmaus Community Nursing Association's loan closet. Local welfare groups and individual citizens have contributed numerous items to the Loan Closet.

During the Christmas season the nurse assists in the distribution of Christmas baskets to needy families. The Nursing Association is host to the mothers and children attending the Child Health Conferences during the year at the annual Christmas parties.

In April, 1947 the Nursing Association cooperated with other organizations in the community-wide TB x-ray survey of Emmaus residents. Positive cases discovered through this survey were visited by the Community Nurse and facilities for further care for themselves and members of their families placed at their disposal.

In July, 1948 Mrs. Helen Weida was appointed relief nurse.

In July, 1954 Mrs. E. Ludema Weber was appointed as relief nurse to replace Mrs. Helen Weida.

In March, 1955 Mrs. Annabelle Korpalski was appointed Associate Community Nurse.

In June, 1955 Mrs. LaRue Daniel submitted her resignation and Mrs. E. Ludema Weber was appointed the Community Nurse.

In July, 1957 Mrs. Weber resigned and Mrs. Elizabeth Stevenson was appointed Community Nurse. Mrs. Korpalski continues as Associate Community Nurse.

The Emmaus Community Nursing Association would be very limited in its function without the supporting interest of the volunteers who assist so faithfully. We also acknowledge the work of interested residents, many of whom were among the original "door bell ringers" responsible for the founding of the organization.

EMMAUS AMBULANCE CORPS

AMBULATORY SERVICE for the afflicted, sick and injured citizens of Emmaus who needed prompt hospital transportation and for other emergencies was a long-needed civic improvement. No one individual or organization felt equal to the task of providing either the equipment or the service.

On October 23, 1946 ambulance service was started in the Borough of Emmaus. The Ambulance Committee of the Emmaus Lions Club very impressively presented the citizens of Emmaus a Cadillac ambulance purchased from funds realized from their civic improvement project. With the increase in population in the Borough and as a necessity in civilian defense, the Lions Club in 1951 again made a concerted drive and purchased a more modern ambulance with increased carrying capacity which also was turned over to Borough Council. With an overwhelming over-subscription, the Corps headquarters was equipped with suitable furniture and equipment was obtained for use of the sick and injured. The progressiveness of our people has attracted many new residents which in turn has left its mark on the need for efficient ambulance service. In December 1958, the Ambulance Committee of the Emmaus Lions Club again canvassed the borough and as a result have purchased a 1959 Cadillac Ambulance which will go into service in July 1959, as borough equipment. The present ambulance will be on hand for extreme emergency calls. Borough Council in accepting the first ambulance agreed to maintain it.

The problem then arose who will man the ambulance and provide 24-hour service. After careful study a volunteer corps was agreed upon. At first, a group of 26 men and 2 alternates was picked and thus the Emmaus Ambulance Corps was born. Today the Corps roster stands at 26 men and 14 alternates. A schedule was set up and has been continuously maintained whereby two men serve nightly on a regular tour from 11:59 P.M. to 6:00 A.M. and units of two men rotate every 13 days. The alternates are available so the community is protected and 24-hour service is assured. Since the inception of the Corps, rules and regulations have been established for its proper operation and their motto and creed has been:

"Convinced of the great necessity and desirous of rendering assistance to the sick or injured, we members of the Emmaus Ambulance Corps have dedicated ourselves to be big enough to live the life God gave us, untouched by petty selfishness or greed, stand free of foolish habits and meet our greatest need—community service."

Simple and unique in operation, the achievements of the Corps have become the model for many other communities. It is a real community service when one realizes that all personnel receive no remuneration for unselfish and willing time they give in the interest of every borough resident and those whose business operations are located in the community. Service to residents of Emmaus is free, but donations have been received

from many families and organizations. *We of the Corps wish to thank the donors.* Over 3300 requests for service have been answered since the Corps' inception.

In the interest of smoother performance the Emmaus Ambulance Corps takes pride in being instrumental in initiating suggestions which have made possible the Lehigh County Civilian Defense Communication system whereby outlying communities are brought together through a central control center located in Allentown.

History of Calls

10-23-46 to 12-31-46	33	1953	229
1947	226	1954	275
1948	265	1955	259
1949	165	1956	349
1950	158	1957	389
1951	263	1958	398
1952	222		

EMAUS FIRE COMPANY NO. 1 INC.

EMAUS FIRE COMPANY NO. 1 was organized March 5, 1902. The incorporators were Dr. M. J. Backenstoe, E. A. Stansfield, E. T. Iobst, H. W. Jarret, E. F. Romig, Frank Fink, D. R. Miller, and W. C. Wenner.

On April 14, 1902 the Late Judge Albright granted the incorporation charter. The following members were signers of the charter: R. Bortz, G. Castor, A. DeEsch, R. Dennis, E. B. Druckenmiller, O. M. Frantz, E. H. Fretz, C. A. Gangewere, E. H. Hammon, R. Iobst, W. M. Jarret, H. O. Kemmerer, H. F. Kline, M. L. Kremser, W. D. Landis, E. O. Messinger, W. H. Moyer, F. Reinsmith, W. Romig, A. Sell, J. Shive, A. Stansfield, A. Sicher, G. Schmoyer, E. J. Stansfield, H. W. Stansfield, R. S. Stoneback, C. F. Wagner, A. R. Weaver, C. M. Wieand, and R. W. Gangewere.

The first officers of the newly formed company were: President—D. R. Miller; Vice President—M. J. Backenstoe; Secretary—R. W. Gange-
were; Financial Secretary—R. S. Stoneback; Treasurer—A. R. Weaver; Fire Chief—C. A. Gangewere; Assistant Chief—R. W. DeEsch; Trustees—E. Smith, J. Kirschman and E. F. Romig.

The first apparatus used by the company consisted of an old hose carriage, and hook and ladder vehicle which had been in town and in use since 1871. Later this hook and ladder vehicle was remodeled, and, in addition a second-hand Halloway steam chemical apparatus was purchased from the city of Baltimore. In 1908 a Robinson combination chemical and hose wagon was purchased at a cost of \$2,000.

As the borough grew in size, it was necessary to increase the protection, and modernize its equipment. In 1921 an Ahrens Fox chemical and pumper was added to our facilities at a cost of \$13,000, and with

some modifications over the years this piece of equipment is still very useful in fire fighting. In 1927 the Borough purchased a Hahn Hook and Ladder truck and again in 1937 an Emergency truck was added. We feel proud that our Borough Council had seen the need of a modern Hook and Ladder apparatus to protect its citizens and their property, so in 1949 they purchased the new Seagreaves at a cost of approximately \$25,000.

In 1952 the Fire Company's 50th Anniversary committee purchased a New Ford Emergency truck which was turned over to Borough Council for immediate service.

In the year 1953 Borough Council saw the need to replace the Ahrens Fox pumper with a new Mack 1000 GPM pumper—with the approximate cost \$19,000.

One of our greatest needs was an up-to-date fire alarm system. The Borough had, without a doubt, outgrown the old and obsolete system. In 1954 a new fire alarm system was purchased and installed for better protection for the community.

With the growth of the community, the firemen, seeing the need for quicker and better service in answering all fire and emergency calls, purchased through the efforts of the three fire companies in the Borough, the ambulance corps and the aid of the citizens of the town, a \$10,000 two-way radio system which was turned over to Borough Council in 1957.

Not only was equipment improved, but fire fighting training was invoked—classes were formed where groups or teams of firemen weekly engaged in drills and studied the theory of fire prevention and fire fighting. In addition the fire company in cooperation with Borough Council sent men to the State Fire Schools to better learn the techniques and in turn train members in the latest practices. In keeping with our duty as firemen an intensive program is given annually made up of training in first aid, all phases of fire fighting, ladder and rescue work, and use of all fire fighting equipment. We are proud of the fact that many of our class members are made up of firemen from Citizens Fire Company No. 2, and Emmaus Volunteer Fire Company No. 3, and firemen from surrounding communities.

Today our fire company is an aggressive part of our community. We purchased the old Foundry field at 6th and Broad Streets with the view and hope of placing company quarters on it. A building Committee was appointed and plans were drawn up and approved by the company for the new social quarters.

In June of 1958 ground was broken for the new building and work progressed and completed by December of 1958.

The present officers of Emaus Fire Co. No. 1 Inc. are as follows: Vice President—William Carl; Secretary—Robert Reiss; Financial Secretary—Arthur Hensinger; Treasurer—Roy Hillegass; Trustees: Clifford Hillegass, Miles Druckenmiller, Robert Folk.

It is appropriate at this time to honor our past presidents who have

so ably served you and the community in making this Emaus Fire Company No. 1 Inc. an outstanding organization. We shall also continue our sacrifices behind the present leadership.

Past President: D. R. Miller—1902-03; E. S. Miller—1904; R. L. Miller—1905; W. L. Kratzer—1906; R. J. S. Butz—1907; Alonzo De-Esch—1908; Clayton Kratzer—1909; Walter Stahl—1910; H. F. Kline—1911-12-13; H. F. Stephens—1914-15; H. J. Hallman—1916; Henry Hinkel—1917; Warren Polster—1918-19-20; W. J. Muth—1921; George Laudenslager—1922-23; William Rice—1924-25; Paul Rinker—1926-40; Arthur Young—1940-41; Ray Keller—1942; Walter Weider—1943-47; Charles Schaup—1948-52; Clarence Weider—1952; Carl Hertzog—1953; Arthur Wessner—1954-55-56-57; Horatio O. Schmick—1958 to date.

THE LADIES AUXILIARY

Emmaus Fire Co. No. 1 Inc.

The Ladies Auxiliary of the Emmaus Fire Co. No. 1 was organized on February 20, 1952. Officers elected were: President, Mrs. Daisy Gerner; Vice President, Mrs. Carrie Williams; Secretary, Mrs. Edna Madtes; Asst. Secretary, Mrs. Catherine Wieder; Chaplain, Mrs. Bertha Schwartz; Financial Secretary, Mrs. Gerster Englert; Treasurer, Mrs. Dorothy Brinker; Trustees, Mrs. Belle Sicher, Lillian Hoffman, Mrs. Arlene Oswald.

The Auxiliary has through the years performed an excellent task in assisting the firemen in their various social activities.

The present officers are: President, Mrs. Dorothy Brinker; Vice President, Mrs. Grace Phillips; Secretary, Mrs. Emma Schmick; Asst. Secretary, Mrs. Julia Carl; Fin. Secretary, Mrs. Gerster Englert; Treasurer, Mrs. Ruth Reiss; Chaplain, Mrs. Daisy Gerner; Trustees: Mrs. Mabel Mory, Mrs. Catherine Hillegass, Mrs. Mary Hensinger.

Meetings are held on the first Wednesday of every month. There are now some 70 members.

CITIZENS' FIRE COMPANY NO. 2

CITIZENS' FIRE COMPANY No. 2 was organized October 26, 1926, and incorporated on May 9, 1927. The following is a list of first officers:

Charles P. Heller, Pres.; Charles Swavely, Vice Pres.; William Folk, Secy.; Harry Moyer, Asst. Secy.; Paul Moyer, Fin. Secy.; A. Z. Shelly, Treas.; Frank D. Kline, Edwin H. Wagner and Ralph C. Leh, Trustees.

Those listed above with the following are charter members:

Jesse Reiss, Marvin Mohr, John Kiess, Milton Miller, William G. C. Bogert, Charles Folk and Thomas J. Diehl. David Moyer was elected janitor.

The apparatus consists of a Hahn Truck, which was purchased on April 19, 1929, and a Mack Pumper, acquired in 1951. An Emergency Truck was added a few years later which was replaced by a new Chevrolet in 1958 designed especially for such use.

The first president, Charles Heller, was succeeded by Charles P.

Folk in 1928. Mr. Heller was elected to serve again in 1929, 1930, and 1931.

He was succeeded by John Reese, who presided from 1932 until 1934. Ambrose Diehl was president during 1935. Maurice Shoemaker served from 1936 until 1941. From 1942 until 1944 David A. Moyer was president. Artemus Angney has headed the company for the second time.

The officers of the company now are: Artemus Angney, Pres.; Paul Brauch, Vice Pres.; Ralph Trotter, Recording Sec'y.; Wilbur Fink, Asst. Recording Sec'y.; Gerald Wilt, Fin. Sec'y.; Samuel Knauss, Treas.; Edward Grack, Paul Brauch and Harry Billman, Trustees; and Robert Folk, Chaplain. Edward Reinbold is the elected janitor.

The officers of the fire department of the company are: Captain, Joseph Schwartz; Foreman, Milton Stortz; Asst. Foreman, Edward Brown; Head Driver of Mack Truck, Paul Wenner and Head Driver of Hahn Truck, Edward Frack. The other Mack Truck drivers are Walter Keim, Anthony Wenner, William Schafer, George Steiner, Kenneth Eisentraut, Robert Schaffer and Warren Godusky. The other Hahn Truck drivers are Allen Schaffer, Clarence Mohr, Warren Bortz, Harold Seibert, Oscar Clauser, Carlton Weider, and Martin Godusky.

The elected Pipeman is Robert Gilbert, while the Pipe Director is Paul Godusky. Harold Seibert is the Plug Director.

The company also has its representative proportion of Fire Police, namely, Wilbur Fink, Gerald Wilt, Andrew Godusky, Palmer Moser, Richard Kehm, Stanley Roth, Roger Rorbach, Delbert Amig, Linwood Schultz and Richard Dries.

The membership of Citizens' No. 2 at the present time, active and contributing is approximately 1100. This membership helps in the celebration each year of a picnic and a clam bake. The substantial representation is a result of continuous growth since the foundation period.

LADIES AUXILIARY

(Citizens' Fire Co. No. 2)

This Auxiliary was organized on November 16, 1933 by William G. C. Bogert, who was appointed by the Company for this purpose. On April 18, 1934 it became a Corporation and received its charter. Its first officers were: Pres., Mary A. Bogert; V. Pres., Margaret Gangewere; Sec., Mabel Johnson; Treas., Verna Reese; Trustees: Alverta Mohr, Edna Schantzenbach, Cora Druckenmiller.

Throughout the years the following have served as Presidents of the Auxiliary. The Term is from November to November. Mary Bogert, 1933-36; Verna Reese, 1936-39, 41-42; Elsie Wint, 1939-41; Blanche Shoemaker, 1942-50; Elsie Godusky, 1950-54; Bertha Paul, 1954-57; Elsie Kline, 1957-.

Since 1947 the Auxiliary has held an Easter Egg Hunt for the children of the members of the company.

It also sponsors Girl Scout Troop 165.

EMMAUS VOLUNTEER FIRE CO. NO. 3

ON JANUARY 9, 1951 a first meeting of citizens was held to determine if a third Fire Company should be formed. The chairman of that meeting was Wilbert J. Bartholomew. On Jan. 16, 1951 a second meeting was held with the Burgess and council members, together with members of the two existing fire companies attending. On Jan. 31, 1951 the Company was organized with 37 active members. The following officers were elected: President, Wilbert J. Bartholomew; Vice Pres.; Byron Thomas; Secretary, Fred Boettcher; Treasurer, Marvin Brown; Trustees, Thomas Mansell, Ludwig Laslo, and Elmer Weidner as Chairman.

On Feb. 14, 1951 it was resolved to give the new company the name "Emmaus Volunteer Fire Co. No. 3," with the motto "For Others." On March 14, 1951, the above officers applied for a charter. On March 28 By-laws were adopted. On April 9 the charter was granted and presented to the President, Wilbert J. Bartholomew* by Councilman Mohr, at a hoe-down, after a parade of fire apparatus through town. On July 25, 1951, ground was purchased for \$5,000 as a building site. A Building Fund Campaign was conducted Oct. 8-12, 1951. In April, 1952 ground was broken for the building. In July of that year there was a bond subscription drive.

On Aug. 27, 1952, the first meeting was held in the new headquarters. On Oct. 9 of that year a club license was granted and on Oct. 17 the social quarters were formally opened for business.

On April 28 an Ahrens-Fox Engine was accepted by the company and in August of that year engine room, boiler room and a fire alarm room were constructed.

Jan. 4, 1954 Wilbert J. Bartholomew was appointed First Assistant Fire Chief. Following the death of Mr. Bartholomew, Roscoe Schmick was appointed to his office on July 6, 1954.

On Nov. 27, 1955 the Ahrens-Fox Engine was retired and the American LaFrance engine was put into service. In August 1958 the 1957 Chevrolet emergency car was purchased. On March 31, 1959 excavations were started for the engine house addition.

Past Presidents are: Wilbert J. Bartholomew*, 1951-1952-1953; Roy Haase, 1954 and 1957; Charles W. Krause, Sr., 1955-1956; Rowland J. Schiffert, 1958-1959.

Present officers are: President, Rowland Schiffert; Vice Pres.; Clayton Olewine; Secretary, Rodney Fenstermaker; Fin. Sec., Roscoe Schmick; Treasurer, John Frankfort; Trustees, Charles Krauss, Sr., Robert Hein, Harry Snyder.

Life Memberships: Wilbert J. Bartholomew*, Charles W. Fogelman, Frank J. Harold, Joseph H. Wilfinger, Jr.

The present membership is 1238.

* Deceased

LADIES AUXILIARY

Emmaus Volunteer Fire Co. No. 3

The Ladies Auxiliary of Emmaus Volunteer Fire Co. No. 3 was organized April 11, 1951, with the sole idea of aiding the parent organization in the promotion of the general welfare of our community. The Corporation Charter was granted Nov. 24, 1952, with 17 charter members. Our meetings are scheduled for the third Wednesday of each month.

The Auxiliary Officers at this time are: President, Mrs. Salina Bartholomew; Vice President, Mrs. Mary Frankfort; Secretary, Mrs. Dorothea Olewine; Fin. Sec., Miss Sallie Kline; Treasurer, Mrs. Florence Winzer; Trustees, Mrs. Priscilla Krause, Miss Myrtle Biechy, Mrs. Mildred Conway; Guards, Mrs. Helen Wagner, Mrs. Rosa Stratz.

Our activities have included bake sales, hoe-downs, everyday and Christmas card sales, card parties, picnics, and several kinds of demonstrations. Our present interests are sponsoring public parties on Thursday and Saturday nights.

Two members of our group, Dorothea Olewine and Salina Bartholomew, are active on the present building committee and we are striving for the completion of our building in order that we may better serve the needs of our growing community.

Our present membership is 115.

THE SHELTER HOUSE SOCIETY

ON JANUARY 5, 1953, the Court of Common Pleas of Lehigh County granted a Charter of Incorporation, upon the application of eight residents of the community, to a new organization to be known as The Shelter House Society. The original incorporators were: Henry L. Snyder, Esquire, Harry W. Shimer, Lillian Newhard Shimer, Sara Fritch Henry, Oscar T. Iobst, Howard K. Deischer, Peter W. Leisenring and Mary E. Herbert. Their primary interest was the restoration of the eight-room old log house located on the northern slope of South Mountain at the southern terminus of South Fourth Street in Emmaus. This fine colonial structure, exceptionally large and now generally recognized as one of the best examples of original dwelling houses, soon became the headquarters of the Society now composed of more than three hundred and fifty members who have espoused the purposes and principles set forth in the Articles of Incorporation. Therein, they appeared as follows: to shelter historical landmarks, colonial records, family histories, colonial ideals and the property of the Society. Membership in the organization has been open to any person whose ancestors landed on these shores before the year 1800.

Reference must be made to the great efforts put forth by the late Honorable Richard W. Iobst, President Judge of the Courts of Lehigh County, who, in his historical research, discovered that the first settlers used the name "Zuflucht" (shelter) house in referring to the old building.



This was, understandably, due to the fact that it was located along the first Indian Trail leading over the mountain and that it became, of necessity, a stopping place and haven for travelers and settlers who wanted to push farther northward. The data collected by Judge Iobst contained references to the fact that the main portion of the building was constructed as a community enterprise in 1734. There was then a co-operative development venture among the folks living in the Great Swamp, (Spinnerstown), Milford, (Dillingersville) and Salzburg (Emmaus) sections. Men traveled to and fro over the mountain to assist in the organization of the Great Swamp Church, (1730), the Union School and Church Association (1735) and essential community projects in the Emmaus Area. In 1741, more huge logs were set in place to add to the facilities of the Shelter House which, it seems, was always then occupied by two or three families. Among these families, were members of the Knauss, Kratzer and Giering clans. Sebastian Knauss, Philip Kratzer and Andrew Giering were the original title holders of the lands upon which the Shelter House is located; it has been found impossible, however, to determine definitely who was the first owner of the particular tract involved. It is known that, in 1740, the three named founders were in possession of large tracts of which the Shelter House grounds were a part. This fact is established by study of the recital contained in the Deed of Philip Kratzer, et al., dated June 27, 1765 and recorded in Deed Book B1, Page 198, of the Recorder's Office at Easton.

Members and friends of the Society have fully equipped the house with antique furniture and articles of historical value. A pavilion and outdoor fireplaces have been constructed and the grounds have been beautified by the planting of old-fashioned flowers and shrubbery. Many volumes dealing with local history and that of the families represented by the members are found in the library and it is a required duty of the members to build up and maintain the records of their own families.

It has often been stated that this organization occupies a unique position. It is different from all others in that distinct emphasis is placed upon reverence and gratitude for the sacrifices made by the founders of the first families and their established way of life. No national holidays are permitted to go by unnoticed and memories of departed members are enshrined through beautiful tree-planting ceremonies. The annual dinners of the Society have attracted widespread attention particularly among local historians whose studies and work are given official recognition by the Society.

The incorporators, all of whom are still directors and officers of the Society, are presently engaged in planning for an Open House Day as a part of the Centennial Celebration by the residents of Emmaus. This special event, scheduled for September 19, 1959, will be replete with music, pageantry and colonial hospitality and, as always, will exemplify the high purposes of preserving and sheltering for the youth of the community, the beauty and importance of the sacrificial contributions made by their own forefathers.

Emmaus of Today—Its Churches

Righteousness Exalteth a Nation



THE MORAVIAN CHURCH
MAIN STREET AND KEYSTONE AVENUE
The Rev. Milton A. Yaeck

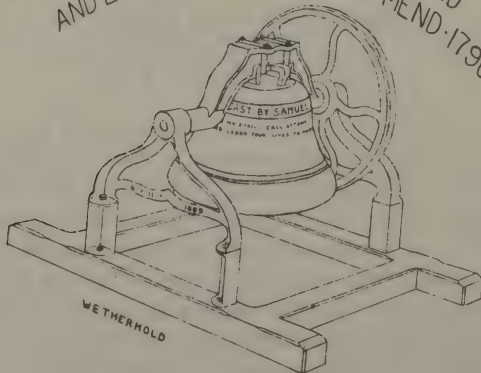
THE HISTORY OF EMMAUS during its first 90 years is also in large part the history of the Moravian congregation in Emmaus. We therefore refer the reader to the earlier pages of this book for a more detailed account.

The beginnings of the congregation date back to 1742. In the fall of that year a small log church was built on land donated for that purpose. A small marble shaft at the northeast corner of the old graveyard at Third and Adrain Streets marks the spot. Here a group of early settlers gathered and received spiritual administration from the Moravian Brethren in Bethlehem. They were organized as a congregation on July 30, 1747.

In the year 1749 the first log church was razed and rebuilt on a site southeast of the present parsonage. But in some years it was outgrown and in 1766 another church was erected. It stood southeast of the school-house, which is now the Frederick residence. These first church buildings have long ago yielded to time. A beautiful new structure of stone was reared in 1834 with an adjoining parsonage. In 1926 the congregation decided to enlarge and renovate this building, and to unite the Sunday School chapel built in 1876 with the church. The corner stone was laid on November 14, 1926. On November 13, 1927 the renovations were completed and the church rededicated as we see it today. The last extensive renovations and additions were completed in 1956 and include new space for church office, minister's study, nursery, kindergarten and furnace room. Old space remodeled includes the kitchen, the primary department and the Junior department.

In 1747 there were 44 communicants in the charter membership. Fifty years later, in 1797, there were 58 communicants. When the congregation was 150 years old there were 200 communicants, and when it celebrated its Bi-centennial in 1947, it had grown to a membership of 500. Now, twelve years later, there are 900 communicant members and 1200 baptized members. The annual budget totals \$60,000. The program includes two worship services on Sunday mornings, a Sunday Church School fully departmentalized and graded, a Week Day Church School, and a Vacation Church School. There are two chancel choirs and a Junior choir, a Women's Fellowship, a King's Daughters Union, a Junior Hi Youth Fellowship and a Senior Hi Youth Fellowship. We honor the past but are dedicated to the future. Our watchword is—"To serve the present age . . . at home and abroad."

CAST BY SAMUEL PARKER-PHILADELPHIA 1788
 AT MY SHRILL CALL ATTEND
 AND LEARN YOUR LIVES TO MEND-1790





EVANGELICAL UNITED BRETHREN CHURCH

Second and Ridge Streets

The Rev. Paul M. Carlson

In 1839 the Evangelical Church appeared in Emmaus when Rev. Charles Hesser, a pioneer preacher, preached in the houses of Charles Fehr, David Keck, and George Kemmerer. The following year, 1840, it became a regular preaching appointment. The Rev. George Haines became the first appointed preacher. During the years 1840 to 1845 preaching and prayer meetings were conducted in the houses of the various families. In 1845, with a membership of 18, under the leadership of Rev. Francis Hoffman, a frame building (30' x 40') was erected at a cost of \$1,450.00.

In 1873 the present two story brick church (40' x 60'), with a seating capacity of nearly 500 in the upstairs auditorium and the Sunday School room seating about 250, was erected on the same site at a cost of \$6,800.00. It was dedicated by the Rev. Solomon Neitz.

This year the Emmaus congregation was detached from the Lehigh Circuit and constituted a Mission, and in 1878 it was made a Station. The work continued to prosper until the unfortunate division in 1891, when Emmaus was once more attached to the Lehigh Circuit, and has continued in its relationship to this date. Salem-East Texas, and Emmanuel-Wescosville, are the sister churches on the Circuit.

Our church has the distinction of being the second oldest in the borough of Emmaus with the Moravian Church as the oldest. The church is located at Second and Ridge Streets and is commonly known as the "Second Street" church to distinguish it from our sister church, the Evangelical Congregational, known as the "Fifth Street" Church. Surrounded by spacious lawn, the church has a cemetery to the rear of the church and a parsonage located next to it.

At this present date the congregation consists of 63 members. Services are held at 9:00 a.m. each Sunday morning. Sunday School is held following the morning worship service at 10:15. With 56 active members in Sunday School, their efforts are combined with those of Salem-East Texas and Emmanuel-Wescosville in a monthly visitation program to the sick and shut-ins. The three churches also unite for a mid-week fellowship hour every Wednesday night. Youth work consists of weekly meetings, visiting other churches for special services, Christmas caroling and various recreational programs.

When asked by East Penn Pastoral Association, the churches on Lehigh Circuit have conducted worship services in the Reinmiller Convalescent Home. Other places visited by church group have been Cedarbrook County Home, Allentown State Hospital, and Home for the Aged, in Philadelphia.

The Official Directory for Zions E.U.B. Church stands as follows:

Council of Administrative: Chairman, Rev. S. A. Fake; Vice Chairman, Elmund Miller; Secretary, Esther Swavely; Treasurer, Elmer Busher; Financial Secretary, Eugene Busher.

Sunday School Officers: Superintendent, Elmund Miller; Ass't. Superintendent, Esther Swavely; 2nd Ass't. Superintendent, Mae Schlott; Treasurer, Elmer Busher; Secretary, Brenda Ortt; Ass't. Secretary, Barbara Reinhart, Judy Reinhart.

Stewards: Elmer Busher, Esther Swavely, Gladys Druckenmiller. miller.

Class Leader & Assistant: Esther Swavely, Elmund Miller.

Parsonage Trustees: Elmer Busher, Warren Swavely.

Youth Councilors: Esther Swavely, Mae Schott.

Auditors: Warren Swavely, Gladys Druckenmiller.

Members and friends of Zion's E.U.B. are thankful for a Centennial of happy and prosperous growing and pray for many more Centennials of love and peace.



ST. JOHN'S EVANGELICAL LUTHERAN CHURCH

Fifth and Chestnut Streets

The Rev. Paul F. Spieker

THIS CONGREGATION is the direct outgrowth of the Mother Church, the Jerusalem Lutheran Church of Western Salisbury, organized in 1741. Its pastor, the Rev. William Rath had served the Lutherans of Emmaus at Salisbury since 1857. The first service for Lutherans in Emmaus was conducted Feb. 28, 1875, and the first Holy Communion was held on June 4, 1876 with 43 members participating.

Lutheran services were conducted in the Moravian Church, alternating with the Reformed Congregation until the completion of a new church edifice at Third Street and Green Alley, on land donated by Dr. Charles F. Schultz. It was to be a Union Church. The cornerstone was laid on June 25, 1882 and on November 12, 1882 dedicatory services were held. For the next 40 years it sheltered both the Lutheran and Reformed congregations of Emmaus.

The Lutheran congregation was formally organized on December 24, 1882. Its services were conducted in the German language up to June 17, 1888 when the first regular English service was held.

On February 15, 1890 the Rev. Myron O. Rath succeeded his father,

the first pastor Rev. William Rath, and continued as the pastor until his death May 6, 1920. Father and son served the congregation during 63 years.

Rev. J. S. Savacool succeeded Rev. Myron O. Rath and served from December 1, 1920 to November, 1927. During this period St. John's Evangelical Lutheran congregation purchased a parsonage at 118 N. Fifth Street and erected the beautiful Gothic edifice at Fifth and Chestnut Streets.

Rev. Paul F. Spieker became pastor of the 2-parish charge on June 1, 1928 and served St. John's and the Jerusalem Lutheran Church of Western Salisbury congregations until July 1, 1944 when he became a full-time pastor of St. John's in Emmaus. The congregation continued to grow along with the community. On October 1, 1958, the Rev. John D. Keener began his ministry as co-pastor with Rev. Spieker of St. John's. The congregation has a baptized membership of 1582 and a confirmed of 1147 at this time.

The elected governing body, known as the Church Council, has 12 members. Those serving now are Vice President Erwin R. Schmid, Secretary Donald W. Haas, Asst. Secretary Thomas P. Paul, Financial Secretary Davidson K. Fishburn and Treasurer Charles A. Keller. Other members are Paul A. Kemmerer, Franklin W. Reimert, Norman G. Schaffer, Charles Wm. Schlotter, Homer G. Wennig, William H. Westley and Harvey G. Wicand.

The congregation has organized schools for children and adults. The Sunday school, with an enrollment of 550, has a staff of 55 teachers and officers. The Week-day Church School for religious instruction on released time is held during the school term for the first four grades and has an enrollment of 70 with a staff of 15. Vacation Church Schools have been conducted for the past thirty years. The present enrollment is 198 with a staff of 41. The children who have reached confirmation age are prepared for confirmed church membership with two years of catechetical instruction by the Pastors. Other phases of worship experience and education are developed through the Junior and Senior Choirs and the Intermediate and Senior Luther Leagues. The two adult Sunday School classes are organized for extra-curricular church activities.

The men of the congregation are organized in the United Lutheran Church Men, formerly known as The Brotherhood, while the women are organized in the United Lutheran Church Woman, formerly known as the Women's Missionary Society. Both these groups use monthly study topics as suggested by the national organization in the programs of the groups.

Auxiliary Ladies groups of the congregation include the Altar Guild, which has in charge the worship services of the church and the correct furnishings and vessels for the services of Holy Communion. The Ladies Aid and Dorcas Society, are both among the older organizations of the con-

gregation. The Gleaners, the newest of the ladies groups, is also a group of many talents in the life of the congregation.

A couples group known as the Mr. and Mrs. Club is the only one exclusively for married folks. This has met with success in the five years since its organization and has proved to be a fine outlet for the services of the membership in the work of the church.

In addition to these the church sponsors Brownie and Girl Scout Troops and Cub Scouts and Boy Scout Troops.

The new Parish House was built and dedicated on October 17, 1954 to provide additional means for the congregation to serve its membership and the community at large.



*The Lutheran and Reformed Union Church
1882 — 1922
North Third Street*



ST. JOHN'S UNITED CHURCH OF CHRIST
Fourth, North and Third Streets

The Rev. Royce E. Schaeffer

THIS CONGREGATION was organized on January 1, 1876, as St. John's Reformed Church with about 60 persons of the Reformed faith under the leadership of the Rev. A. J. G. Dubbs. The first meeting was held in the Moravian Church, the pioneer church in our borough. Through the courtesy of the Moravian Church, the infant congregation worshipped in their church for almost seven years, an act of kindness for which the members of the Reformed congregation have always been grateful.

In 1882 the Reformed Congregation together with the Lutheran Congregation decided to erect a building of their own. This edifice, erected at the southwest corner of Third and Green Streets, on a lot donated by Dr. C. F. Schultz, was dedicated on November 12, 1882. On April 13, 1885 a Sunday School was organized with J. V. George, then Principal of the public schools, as Superintendent.

In the belief that each congregation could fulfill its purpose better separately the Consistory of the Reformed congregation was instructed in January 1920 to inaugurate a campaign for funds and to have plans drawn for a new church edifice, to be erected on ground at Third, North and Fourth Streets. The campaign for funds, together with a subsequent one, resulted in the collection of \$26,000. Robert S. Stoneback, Dr. C. A.

Bachman, Harry M. Walbert and the Rev. D. E. Schaeffer served as a building Committee. Under their supervision a modern stone structure was erected. It was dedicated for religious purposes on May 4, 1924. A set of eleven chimes, at a cost of \$9,500 was installed in the tower of the church and dedicated on July 10, 1927. The total cost of this property, including furnishings, was approximately \$130,000.

After the merger in June, 1934, with the Evangelical Synod Church, a church formerly comprised of Lutheran and Reformed membership in Prussia, the congregation became known as St. John's Evangelical and Reformed congregation. The Church was known by this name until a larger, and more powerful, merger took place with the Congregational Christian Church in June, 1957. The merger with the Congregational Christian Church brings together Reformed believers, organized in Switzerland by Ulrich Zwingli in 1522, and the fellowship begun by Robert Browne in 1581, comprised first of Puritans and later of Pilgrims, too, the first Protestant church on American soil. The larger fellowship of 2,084,851, known as The United Church of Christ, is comprised of 8,271 congregations of which St. John's United Church of Christ is one.

In 1909 the church combined with the Western Salisbury Congregation to form the St. John's Charge. The Salisbury Church, founded in 1741, is one of the oldest congregations in the United States. Upon his resignation as pastor of St. John's Church in October, 1937, after which the St. John's Charge was dissolved, The Reverend Daniel E. Schaeffer continued to serve the Salisbury congregation until his retirement in January, 1957.

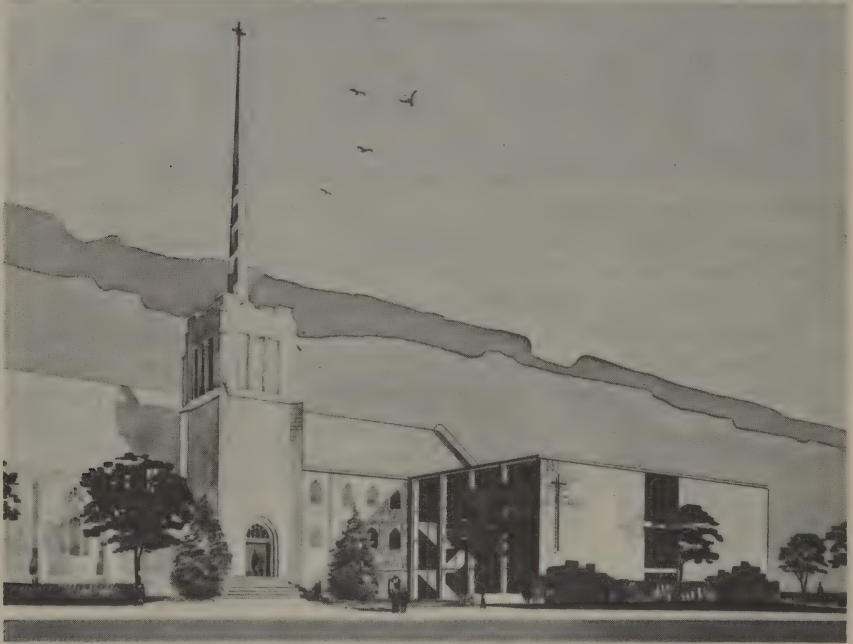
Franklin and Marshall College, his Alma Mater, conferred the degree of Doctor of Divinity upon The Reverend Daniel E. Schaeffer in October, 1950, upon his serving 53 years in the ministry. Dr. Schaeffer, in excellent health, lives in Emmaus with his daughter, Miss Emily M. Schaeffer, organist and chorister of St. John's Church for 37 years.

The present pastor, The Reverend Royce E. Schaeffer, son of the late Reverend J. Arthur Schaeffer, preached his first sermon on his birthday anniversary, March 13, 1938. Under his leadership the congregation grew from about 600 members to 1,250 communicant members to assume its place as the fifth largest congregation in the Lehigh Synod. Before the merger with the Congregational Christian Church the parish was the 17th largest in the denomination.

The congregation is governed by a Consistory; the present lay president is Mr. Lewis C. Kratzer. There are 11 organizations within the congregation; the Youth Fellowship, Women's Guild and Churchmen's Brotherhood are the recognized ones of the denomination. There are but two sons in the ministry, The Reverend E. Elmer Sensenig, retired of Allentown, and The Reverend Lloyd J. Sandt, Pastor of St. James United Church of Christ, Allentown. However, at present there is one ministerial student, William D. Kulp, Jr., in his first year at the Theological Seminary, Lancaster.

The indebtedness on the structure dedicated in 1924 was wiped out entirely in the year 1948. Although necessary renovations were made from time to time, present educational and administrative facilities are inadequate; and, thus, plans for an addition were presented at the congregational meeting in January of this year. The present staff now includes a secretary, financial secretary, sexton, organist and chorister, assistant organist, director of religious education, and the pastor, The Reverend Royce E. Schaeffer. Dr. Daniel E. Schaeffer has served as Pastor Emeritus since 1951.

These pastors have served the congregation: Rev. A. J. G. Dubbs, 1876-1886; Rev. R. C. Weaver (Supply), 1886-1891; Rev. C. E. Schaeffer, 1892-1896; Rev. P. A. DeLong, 1897-1899; Rev. J. P. Bachman, 1900-1908; Rev. J. B. Stoudt, 1909-1911; Rev. D. E. Schaeffer, 1911-1937. Rev. Royce E. Schaffer, 1938—



*Architect's Sketch of the proposed
Educational Building*



THE BETHEL BIBLE FELLOWSHIP CHURCH

Elm Street, near Fourth Street

The Rev. Earl M. Hosler

FOR ALMOST seventy-five years the Emmaus Church was part of a Circuit of Churches served by one Pastor. In the year 1884 the Emmaus Church was with Fleetwood; in 1885, with Zionsville; in 1887 with Fleetwood and Blandon; in 1890 with Coopersburg; in 1895, with Hereford and Zionsville; in 1896 with Allentown; in 1898 with Hereford and Zionsville; in 1901 with Allentown and South Allentown; in 1902 with South Allentown; in 1909 with Hereford and Macungie; in 1910, with Macungie; and in 1921 with Macungie and Zionsville until October 16, 1958, when Annual Conference assigned the Emmaus Church as a separate charge with its own Pastor.

Although the Congregation was organized since 1884, it was only incorporated on August 8, 1955.

In December, 1958 a 60' x 150' lot was procured at 311 North Third St. where a new parsonage will be built to replace the present one located at 25 North Fifth Street.

A Building Fund has been established for the erection of an addition

to the Church for Educational Facilities for the Sunday School and other organizations of the Church.

Beginning with the summer of 1952 a Daily Vacation Bible School has been held annually. The average attendance in 1958 was 163.

The Church has participated since 1946 in the Released Time Classes for Religious Instruction. Each week classes are held in the local church. The Released Time Program is in cooperation with the Pastoral Association and the School District. The enrollment for the year 1958 was 56.

A Youth Society was organized in 1948 which meets the first and third Saturday of each month to conduct its own meetings and has an enrollment of 27.

In 1955, A Woman's Missionary Society was organized to aid a Medical Missionary, Dr. William Campbell who is serving in Morocco, North Africa. The congregation supports the Doctor through Foreign Mission pledges.

The church membership at present is 170 with the majority of these active. The Sunday School enrollment is 285, and meets in the Sanctuary and the basement rooms. In 1953 the basement was renovated. Nine Sunday school rooms were enclosed with partitions and folding doors. The total offerings for the past church year were \$43,064.54 for all purposes.

From the Congregation Rev. F. B. Hertzog, ordained in 1925 and Rev. James A. Koch, ordained in 1953, serve in the denomination. Rev. S. E. Hilbert, ordained in 1938, is a pastor in the Holiness Christian Church. Mrs. F. B. Hertzog and Mrs. William Lippert, minister's wives are former members.

Special services May 3-10 marked the Seventy-fifth Anniversary of the Congregation.

A Bi-weekly Bible Club is held Saturday morning for children of school and pre-school ages, since 1943.

The following pastors served the Emmaus Congregation,

C. H. Brunner	1933—1942
F. B. Hertzog	1942—1951
W. W. Hartman	1951—1959
E. M. Hosler	1959—

The present officers are as follows: Pastor, W. W. Hartman; Board of Trustees, A. L. Wentz, C. L. Kauffman, Paul I. Wentz, Sr.; Class Leaders, Gerald L. Schlonecker, C. L. Kauffman; Stewards, Paul I. Wentz, Jr., Robert F. Kauffman; Building Fund Collectors, Miss Doris Hilbert and Miss Kathlyne Stortz; Sunday School Superintendent, Harvey A. Keiser; Assistant Supt., G. Louis Baumgartner; Secretary, Leonard F. Hilbert; Treasurer, Warren Kauffman; Youth Leader, Vernon Howerter; Women's Missionary President, Mrs. Paul Ettinger.



ST. MATTHEW'S EVANGELICAL CONGREGATIONAL CHURCH
Fifth and Ridge Streets

The Rev. Charles W. Barner

THE EARLY HISTORY of this congregation is that of the Evangelical United Brethren Church. In 1873 that congregation was detached from the Lehigh Circuit. In 1891 when the congregation was once more returned to that Circuit, an unfortunate division occurred within the congregation. A decision of the State Supreme Court on October 1, 1894 awarded custody of the church building to the followers of Bishops Esher and Bowman. Ninety dissenting members withdrew from the Evangelical Association at this time and organized the new United Evangelical Church.

It was decided to build a place of worship at the corner of Fifth and Ridge Streets, to cost not more than \$1,500.00 The corner stone was laid on November 10, 1894 and the edifice dedicated to God as a place of worship the following May, 1895.

For some years the churches at Verz Cruz and Cetronia were a part of the Emmaus Mission, but in 1913 the latter again became a one church charge.

Under the guidance of the Rev. G. W. Imboden (1924-27) it was decided in July, 1925 to erect a new church with adjoining parsonage on the

same site. The new church, completed at a cost of approximately \$60,000 was dedicated on April 10, 1927.

Steady growth of membership was experienced during the pastorates of the Reverends J. K. Harper (1937-39), S. N. Dissinger (1939-47) and L. R. Klinger (1947-53). The present pastor was appointed to the charge at the Annual Conference of 1953.

Under date of June 27, 1955 the Courts of Lehigh County rechartered the congregation as "St. Matthew's Evangelical Congregational Church."

As of January 1, 1959 church membership is 231; Sunday School enrollment 241; Christian Endeavor members 58; Woman's Missionary Society 47; and Vacation Bible School 120.



St. Matthew's First Church Edifice
1895 — 1926



ST. MARGARET'S EPISCOPAL CHURCH

Keystone and Elm Streets

The Rev. Packard L. Okie

ST. MARGARET'S in Emmaus originated under the administration of the late Bishop Ethelbert Talbot of the Diocese of Bethlehem. The Rev. J. P. Briggs, a deacon on the Leonard Hall staff, conducted the first service in the Moravian Church in June, 1908.

After that first Episcopal service, now fifty years ago, Bishop Talbot six months later confirmed a class of six young men and women. The small group continued to worship in the rented room of a former drugstore on Main Street.

In 1915 a legacy of \$2,000 was bequeathed to the mission of St. Margaret's by George Ormrod, a grant that inspired the first hope for a church building. An added legacy from the estate of Jefferson G. Eberlein enabled the little congregation to purchase the properties at Fourth and Broad Streets including two frame houses. The rent from these added to the building fund which was established in 1919.

In 1930 membership hit a "low" of 18 people. But a happier day dawned for little St. Margaret's when the Leisenrings removed from Allentown to Emmaus and gave generously of their time, money and devotion. By 1938 the building fund amounted to \$5,000. A church costing \$5,500 was erected on the property at Fourth and Broad Streets. The Rev. Alan Tongue of East Mauch Chunk (now Jim Thorpe) designed it and James

Dries of Emmaus contracted to build it. On February 20, 1940 Bishop Frank Sterrett consecrated the new St. Margaret's. The congregation remained small, but once again a vitalizing influence came when the Percy Ruhes and their eight children divided their loyalties with Grace Church in Allentown.

In January, 1946, the Rev. Dean Stevenson, Dean of Leonard Hall, came to St. Margaret's following the retirement of Dean Holmes because of failing health. An ex-army chaplain and veteran of the Italian campaigns, he inspired confidence. In 1946 The Dean organized a church council. His innovations have now become traditional. They include Rogation Sunday in early spring at seeding time when the crops are blessed toward the hope of a bountiful harvest; the Feast of Lights during the Epiphany season when a Three Kings pageant is climaxed by a candlelight procession; and the Easter morning breakfast after celebration of the Holy Communion service.

After World War II new industries sprang up in the Emmaus-Allentown area, attracting many newcomers who found homes in Emmaus and consequently swelled the membership. In 1940 there were 44 members, but in 1955 St. Margaret's boasted 206 baptized members. In 1950 plans had already been made to purchase a plot of land for expansion.

On June 3, 1956 the cornerstone of the new church at Elm Street and Keystone Avenue was laid. The building was designed by Lovelace and Spillman, Architects, and erected by Arthur Houser, Contractor. Forced by lack of space to build, the congregation has not regretted the investment of money and effort. They have worshipped in their new edifice since February 10, 1957. The total membership has grown from 210 to 340, and the debt has shrunk from \$83,000 to \$58,000. The older members hoped that the old church would continue to be used as a house of worship, and were delighted when the new Faith Presbyterian congregation bought it in 1958.

In August, 1957, the present vicar, the Rev. Packard L. Okie, succeeded the Venerable Dean T. Stevenson, now Archdeacon of the Diocese of Bethlehem. The diocese made it possible for St. Margaret's to have a resident pastor by purchasing a rectory at 149 Elm Street, across the street from the church. Mr. Oakie is also in charge of St. Elizabeth's Church South Allentown.

St. Margaret's celebrated her fiftieth anniversary in 1958. In February of 1959 she began her second half-century by a week of intensive study of her life and purpose. Thankful for the blessings she has received, she looks forward to an increasingly responsible part in the Christian enterprise through which she was founded.



ST. ANN'S CHURCH
Sixth and Wood Streets

The Rev. Paul M. Pekarik

NEARLY TWO hundred years ago a long-forgotten missionary, Father Schneider, entered in his records the following:

Marriage: Bewarts-Eckroth, August 14, 1763 in Philip Schmidt's house in Macunshi. Conrad Bewarts to Margaret Anna Eckroth.

It was the first directly traceable act in what is today St. Ann's Parish, as shown in the Rt. Rev. Msgr. Leo G. Fink's "Old Jesuit Trails in Penn's Forest." Settlements were sparse in those days, connected only by foot-paths and narrow rutted roads. But even then and for many years to come missionary priests spread the Gospel and, when they could, offer Mass to the few scattered Catholics that dotted the wide and lonely region.

After the Civil War, in the 1860's and 1870's many thousands of immigrants, and particularly from Central Europe, poured into the country. Many of them also came and settled in this area. Whether German, Irish, Polish or Slovak, each, wherever possible, enrolled in the church where his own language was used.

As the population increased it became clear that a church was needed

to minister to the needs of the Slovaks in Allentown and the vicinity. In 1907 the Church of St. John the Baptist was founded. Two years later a group of Slovak Catholics in Emmaus sought to have Mass offered in their own village. A committee was appointed to present a request to Msgr. Wm. Heinen, "Missionary to the Slovaks", to have Mass said here from time to time. Shortly thereafter Fr. Alois Vychodil, then Pastor of St. John's made his first visit to Emmaus and offered Mass in the home of the late John Jencik. From then on, at regular intervals, the Catholics of Emmaus were privileged to attend Mass in their own community. From this point on events moved rapidly.

In October, 1918 the Rev. George M. Petro, D.D., was assigned as pastor to the Church of St. John the Baptist in Allentown. Father Petro now gave freely of his time and efforts in assisting the mission church in Emmaus. For almost three years Fr. Petro read Mass unflinchingly for the handful of pioneers of St. Ann's, that met on the second floor of John Sikorski's general store on Minor Street.

In 1921 it became imperative that larger quarters be found. There was no alternative but to erect a building. A thirteen-acre farm extending irregularly on Sixth Street from the Perkiomen R. R. to Mountain Street was purchased as a site for the future church. Certain sections were divided and sold as building lots, mostly to members of the parish, who built homes there.

The following year actual work on the temporary basement Church was begun and the Wm. Gangewere Co. was paid \$20,000 for the construction. To the handful of parishioners it seemed like an enormous debt, but with God's help it was cleared by 1926. Shortly after this Fr. Petro and the leaders of the group, recognizing that the Church must inevitably expand, now planned for the erection of the church proper. Architects for the building were Ruhe and Lange. Wm. Gangewere and Co. were again awarded the contract for the construction which began early in 1928. The church was completed at a cost of \$71,000 and dedicated on May 30, 1929.

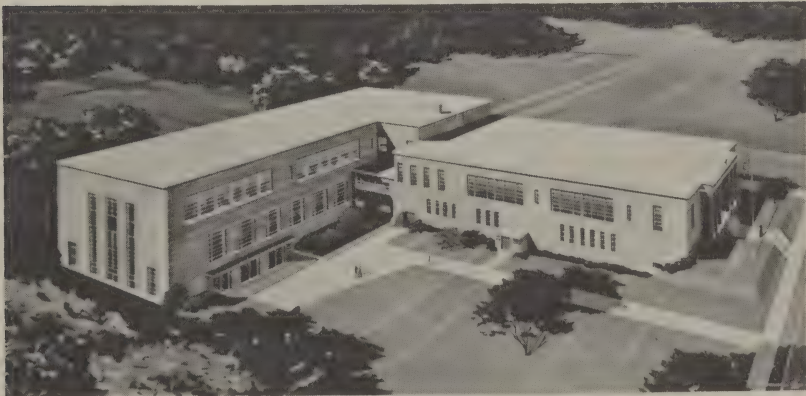
During the years from 1921 to 1931 the Cardinal's office assigned various assistants to Fr. Petro's at St. John's and each lent a hand to fledgling St. Ann's in Emmaus. In 1931 Fr. Pekarik, assistant to St. John's was assigned as first resident pastor. With that St. Ann's Parish actually came into physical being and was so announced by his Eminence, the late Dennis Cardinal Dougherty, on June 8, 1931. In his announcement the Cardinal stated that "all Catholics" living in the prescribed area were to be embraced in this parish. Although there was a slight sprinkling of German, Irish, Polish and Hungarian parishioners, the majority were Slovaks and so St. Ann's came to be known as "the Slovak Church", and rightly so, for it was the small group of Slovak Catholics that had been the driving force behind it. It was sensed as an affectionate name, for even non-Catholics expressed their esteem and admiration for the

Slovak pioneers and their industry, sacrifice and determination. While the name "The Slovak Church" persists, the public is also learning that it is a church for all Catholics. Today the membership of St. Ann's is upwards of 2,000.

There were several difficult years during the depression. On Thanksgiving Day of 1933, when the economic skies were darkest, the statues of the Evangelists were raised and blessed by Fr. Petro and in 1935 the installation of the twelve imported stained glass windows was completed. Among these much admired windows is the very appropriate one, The Supper in Emmaus.

In 1938 construction of a rectory was begun to provide permanent quarters for the pastor. The rectory was completed in 1939 in keeping with the general construction of the church and the later school and convent. With the steady growth of the Parochial School it became necessary to provide housing for the Sisters of the teaching staff. Early in 1951 work was begun on the convent which was to cost \$46,000 and was designed to house eleven Sisters.

In reviewing the history of St. Ann's it becomes necessary to say that ever since his arrival in 1931 Fr. Pekarik has been part and parcel of the parish almost as much as the church itself. For many, both in and out of the parish, to speak of St. Ann's is to speak about Fr. Pekarik. None knows better than he that our work is unfinished. Much remains to be planned and accomplished, and with the help of God we go forward to new horizons for St. Ann's.



St. Ann's Parochial School

St. Ann's School, housed today in a beautiful, modern building, had a small and humble beginning. From about 1910 religious instruction was given by several devoted members of the parish in the homes of Stephen Matura, Sr., Joseph Sikora and the last Joseph Martavus for

some years. In 1919 the then Fr. George Petro began weekly instructions in Religion and Christian Doctrine in a hall over John Sikorski's grocery store on Minor Street, until 1924 when the basement of the church began to be used. Here the Sisters of the Sacred Heart took over and came each Saturday from St. John's in Allentown and continued their teaching program until 1931. In that year Fr. Pekarik was assigned to Emmaus as the first Pastor. He continued the teaching himself until 1933 when the Sisters of Sacred Heart once more resumed the classes. As the community grew the school attendance also grew.

In 1949 St. Ann's opened its doors for the first time as a parochial school with 132 pupils. In the following five years the enrollment steadily mounted. In the 1950-51 term there were 158 pupils.

On Sunday, September 19, 1954, the Most Rev. John F. O'Hara, Archbishop of Philadelphia, dedicated the new building and 273 children were enrolled for that year. In the course of the next few years, with a steadily growing student body, space was no longer adequate. On Sunday, December 1, 1957, additions to the new structure were dedicated. As it is today the school building comprises ten classrooms, a music room, library, office, cloakrooms, an auditorium-gymnasium and a cafeteria. The school enrollment for the 1958-59 term is 345.



JEHOVAH'S WITNESSES
431 Chestnut Street

The Rev. Griffith Young

THE EMMAUS congregation of Jehovah's Witnesses was organized March 11, 1941 by the Watchtower Bible and Tract Society. About thirty-five members formed the original congregation which had been associated with the Allentown, Pa. congregation. A Kingdom Hall was established first at 321 Main Street where Fenstermaker's Market presently is. In 1943 it was moved to 431 Chestnut Street, the former Mennonite Church, which was later purchased and remodeled inside.

Regular Bible study and service activity was organized in March 1941.

Those with faith in God's promises responded. Bible study, personal training and God's spirit has to this day produced an increase of praises of Jehovah each year. Soon all who live will praise Him.

What a blessed step toward Christian maturity was the founding of the Emmaus Theocratic Ministry School in 1943! Young and old can now take advantage of free training in all phases of Christian ministry. More than half of the congregation are presently enrolled and the course is continuous. Written reviews are conducted monthly with students at

present aged 13 to 82. Every book of the Bible is carefully studied; every major translation of it is used. What better instructions to establish faith, build better citizens and curb juvenile delinquency? The teachings of all major religions are examined, but the primary textbook is "the word which will endure forever."

Today this congregation is represented by almost one hundred members actively serving as Jehovah's Witnesses. They are bearing testimony to the most important information man can learn in this day of world tension. More than fifteen thousand hours were devoted locally to this work of witnessing last year. Almost four thousand return visits were made on those showing interest in the work and almost eight hundred home Bible studies were conducted with an average weekly attendance exceeding two hundred. Ten congregational Bible studies were conducted weekly in addition to two public talks. The aged and infirm were cared for spiritually at their homes weekly. All are taught and encouraged to minister to others with the Bible truths they learn. Publishers of the good news have therefore increased, even though more than twenty have moved away in the past six months to serve as missionaries where the need is greater and others are planning to leave shortly.

Almost every member was privileged to attend the "Divine Will International Assembly" in New York City last summer and share with their brothers from one hundred and twenty-three countries in the largest Christian gathering ever held on earth. A spectacle to behold! Over a fourth of the more than eight hundred thousand witnesses earthwide assembled for eight days at one place for instructions from their Creator. Afterwards we were privileged to be host to eighteen missionaries from England, Germany, Surinam and Peru; some of them with us for over a month.

By Jehovah's undeserved kindness, as a part of a New World Society, we shall continue to point to the rule of His King and Kingdom as the only hope for all people.



FAITH PRESBYTERIAN CHURCH

Fourth and Broad Streets

The Rev. Gilbert Blake Dodd

THE HISTORY of Faith Church is like unto her existence—short. Lehigh Presbytery, of which judicatory Faith Presbyterian Church is a part, conceived and initiated the work in the Allentown-Emmaus area. A religious preference survey was made of the affected areas during the summer of 1955. The results were a pleasant surprise to the National Missions Committee of Lehigh Presbytery. A considerable number of families expressed a preference for the Presbyterian Church and a like number expressed their interest in the work.

The wheels of ecclesiastical judicatories function exceedingly slow. Much precious time was lost in the interim. Finally in August of 1957, the National Missions Committee of Lehigh Presbytery employed Reverend Gilbert Blake Dodd of Newton, New Jersey to come to the area and gather together the interested families, looking to the organization of a church.

Services were started in a room adjacent to the manse at 163 Harrison Street in Emmaus. The first service was held on World-Wide Communion Sunday, October 6, 1957. Twenty-five individuals attended this first service in a room that once served as a beauty parlor. Appropriately the text for the sermon was from I Samuel 16:7, "Man looketh upon

the outward appearance, but God looketh upon the heart." By the end of the first month, the temporary meeting place became inadequate to house the congregation. Providentially, the Steering Committee of the Presbyterian Mission, found a small vacant church building on the corner of Fourth and Broad Streets in Emmaus. The building formerly housed the St. Margaret's Episcopal Church congregation. The aforementioned church, in a most cordial manner, consented to rent the church building to the Presbyterians with an option to buy the building at a later date. The men of the Presbyterian Mission remodeled the chancel of the sanctuary, bringing the appointments more in keeping with Presbyterian tradition and colonial architecture. The young Mission waxed and grew with each passing week. A teen-age youth group, the Westminster Fellowship was started in November of 1957. A Women's Association was organized in January of 1958. A Sunday Church School was started in December, 1957.

On April 27, 1958 the Presbyterian Mission was organized into Faith Presbyterian Church by Lehigh Presbytery. The church was incorporated as a non-profit organization at the same time by the Lehigh County courts. Fifty-six charter members made up the first congregation. A permanent building site was purchased from D. K. Biery in October 1958. The site is located in the north end of the borough at Second, Cherokee and Iroquois Streets. The site straddles the Emmaus-Lower Macungie Township line.

In October of 1958, the church building at Fourth and Broad Streets was finally purchased from St. Margaret's Episcopal Church congregation. At the present time the church school enrollment, which includes the Cradle Roll through the Adult Class, is 115, while the church membership is 125.



THE FIRST BAPTIST CHURCH
Dalton Street at Mountain Boulevard

Arthur E. Steele, Pastor

THIS HISTORY of the First Baptist Church of Emmaus is a brief one, having been incorporated only last Demember 10, 1958.

The beginnings of the church are a little earlier than this, however. Early in 1955 the idea of a Baptist Church in Emmaus was submitted to the Deacon Board of the First Baptist Church of Allentown, and a committee was appointed to investigate. The Pastor of the Allentown church, Rev. M. J. Hollowood, located a student, Joseph Chapmans, from the Northeastern Bible Institute of Essex Fells, N. J., who was willing to come during the summer to canvass Emmaus. In addition to making many contacts he located the present property, which had been used as a union Sunday School, affectionately known by many natives of Emmaus as the Keck's Union Sunday School. The three remaining faithful members of the Sunday School were Mrs. S. H. Schneider, Mrs. P. A. F. Winzer, and Mrs. H. A. Keiser. When the three ladies learned of the interest of the Allentown church in starting a "Fundamentalist" Church, a church which embraces the Historic Christian Faith based on the infallibility and inerrancy of the Bible in its original languages, they were glad to let the Allentown church occupy its premises for meeting purposes, provided however that the new church faithfully maintain regular Sunday School services.

The new mission church got off to a solid start, with a small nucleus of newcomers, and with Mr. and Mrs. Glen Patterson, as the pioneer

laborers. Glen Patterson, a resident of Emmaus, employed by the Buckeye Pipeline Co. was also a member of the Board of Deacons of the Allentown Church.

In the summer of 1956 Rev. Norman Hoag, just graduated from the Bible Baptist Seminary at Johnson City, N. Y., was called as a full-time mission pastor, with partial support from the Allentown Church. Contacts were greatly expanded, the number in attendance soon increased and a full church program instituted, including a successful summer daily vacation Bible school program. By the spring of 1958 the church was approaching the point where it should become independent and incorporated as a self-governing body. Brother Hoag at this point accepted a call to another new church in Hiram, Ohio.

The Allentown Church asked one of its own deacons who was preparing for the Lord's service and was in his second year at Faith Theological Seminary in Philadelphia, to serve as the interim pastor. The Emmaus church unanimously voted approval and Arthur E. Steele began serving as the pastor on April 13, 1958. Shortly thereafter, immediate plans were made to incorporate as a self-governing independent church, which is characteristic of all historic Baptist churches. As a first step of faith the Emmaus Church requested that all financial support from the Allentown Church be terminated. On December 10, 1958 the Lehigh Valley court granted the Articles of Incorporation. With the Church's board of directors established and the membership list defined, work on the church's constitution and By-laws was completed and the first annual meeting held on February 21. The constitution was unanimously adopted and the church officially organized, and officers elected.

The stated purpose of the church in the constitution is as follows:

"The purpose of this church shall be to teach and propagate at home and abroad the entire Bible as the inspired and inerrant Word of God, and to contend for the faith which was once delivered unto the saints."

At the time of this writing the church is actively planning for building expansion at the site of the present location. The present building is capable of seating comfortably about 75. This number has been reached once. Regular attendance is less than this, but recent activity and interest indicate that in a short time the present building will be much too small.

The small faithful group which had the vision to start a Baptist church in Emmaus which would be absolutely true to the Historic Christian Faith and true to Baptist distinctives, is now being rewarded for its determination to stand true to its convictions. The members give constant testimony of God's faithfulness and blessing as lives are being converted to Jesus Christ and find the only source of inward peace.

The decision to locate in Emmaus was the Lord's decision. The Lord waters and also giveth the increase. It is a real joy and privilege for each of us of the First Baptist Church of Emmaus to sow the seed of the Gospel of Jesus Christ among the people of Emmaus.

KECK'S UNION SUNDAY SCHOOL

IT IS FITTING that the name *Keck's Sunday School* be rescued from oblivion and included with the churches of Emmaus. For half a century it brought religious instruction and spiritual aid to many who today remember it with sentiment and affection simply as *Keck's*. Its origin is interesting and its achievements are a credit to the foresight of the founders. *Keck's* is today only a blessed memory but its building is fulfilling a greater destiny.

The need of a Sunday School in the Community where *Keck's* Public School was located was forcibly impressed upon the minds of two of its people, namely Mr. E. H. Worman, and Mr. George Weaver. After canvassing the neighborhood for prospective scholars, *Keck's* Union Sunday School held its first session May 12, 1901 with some thirty members. On December 29 of that year the following officers were elected: President, Edward Worman; Superintendent, Charles Worman; Secretary, Oscar Warmkessel; Asst. Secretary, Ella Shankweiler; Organist, William Stauffer; Librarian, Victor Warmkessel; Treasurer, Charles Hohe.

The Sunday Sunday School conducted many successful Christmas Pageants, Easter Programs, Strawberry Ice Cream Festivals and Family Picnics.

Sessions were held intermittently until 1910 when its doors were closed. However, in October, 1914 Mr. M. G. Oberholtzer, after having done some missionary work in the community, opened the Sunday School once more, this time with some twenty-five members. At times the work was discouraging, but with the aid of a few it was continued. In November, 1925 the Sunday School purchased the building from the Salisbury Township School District at public auction. The building was then remodeled to suit the needs of the Sunday School. Sessions were continued here until August 21, 1955, when the Baptist denomination moved in.

During the years of its activity the following served as Superintendents of *Keck's* Union Sunday School: George Weaver, H. J. Kline, William Horn, Claude Romig, Paul Winzer, Sr., George Shankweiler, George Hohe, Elmer Hohe, Ray Waller, Paul Kapp, H. Raines, Clarence Bieber, S. A. Schneider, Marvin Brown, Harvey Keiser, Fred Boettger and Mrs. S. A. Schneider.

Emmaus of Today—

Its Service and Social Organizations

SONS OF UNION VETERANS OF THE CIVIL WAR Col. T. H. Good Camp No. 208

COL. T. H. GOOD CAMP NO. 208 was organized on July 2, 1888 by members of Allen Camp No. 6, of Allentown, Pa. with sixteen charter members.

The Camp was named in memory of Col. T. H. Good, of Allentown, Pa., who organized and served as Colonel of the 47th Regiment of Pennsylvania Volunteers during the Civil War. Col. Good is buried in the cemetery at Linden and Fountain Sts., Allentown, Pa.

The purpose of the organization is fraternal, beneficial and patriotic. Patriotic, in that its members are charged with assisting in the observation of national holidays, especially Memorial Day, and striving to perpetuate the memory of the Grand Army of the Republic and the principles for which the Union soldiers fought and died.

Membership in the organization is restricted to lineal male descendants of honorably discharged Union Veterans of the Civil War regardless of color or creed.

On May 30, 1889, the Camp conducted its first Memorial Day service in Emmaus. The observation of this holiday was continued until 1906 when a Citizens' Committee assumed responsibility which in turn was assumed by the Veterans' organizations after the World Wars. Memorial Day exercises were conducted by the Camp at the Western Salisbury church for a period of 52 years when the responsibility was assumed by the church councils. Members of the Camp still assume responsibility for placing flags on the graves of all veterans in 13 rural cemeteries in Lehigh County.

On October 12, 1892, the Camp took the lead in Pennsylvania in being the first to present an American flag to a public school. The flag was raised at the newly-erected Central School building.

On June 26 and October 19, 1899, the uniformed squad of the Camp assisted at the laying of the corner-stone and unveiling of the Soldiers' and Sailors' monument at 7th & Hamilton Sts., Allentown, Pa.

The uniformed squad of the Camp was called upon to fire the Governor's salute upon the arrival of Gov. Edwin S. Stuart in Emmaus for the Golden Jubilee Celebration in 1909.

On March 10, 1910, a Ladies' Auxiliary was organized. The present officers are: President, Mrs. Minnie Ritter; Secretary, Mrs. Alberta Hohe. Eligibility in this organization is restricted to wives of members of the Sons of Union Veterans and lineal female descendants of Union Veterans of the Civil War.

Two Camp members served in the Spanish-American War; fourteen served in World War I, of whom one paid the supreme sacrifice, and one served in the Korean conflict.

For the year 1954-1955, the Camp was honored by the election of Elmer W. Hohe as Commander of the Department of Pennsylvania. Several other members have been honored by the election to various minor Department offices.

The present officers are: Commander, J. Robert Druckenmiller; Secretary-Treasurer, George W. F. Hohe; Camp Council, Wesley F. Hohe, Edgar T. Fink and Kenneth M. Hohe.

AMERICAN LEGION

Charles Henry Schaeffer Post No. 191

CHARLES HENRY SCHAEFFER POST NO. 191, American Legion, was organized by veterans of World War I, 33 of whom were listed on the temporary charter granted August 13, 1919. The charter was made permanent on August 10, 1920, following the first National Legion Convention.

The first meetings were held in the Town Hall. Later, rooms were secured in the Emaus National Bank Building where meetings and social activities were conducted until the Post purchased the Lutheran and Reformed Church Building on North Third St. This building, with three major renovations, has served as a Home to date.

Eligibility for membership in the Post is restricted to honorably discharged veterans of World Wars I, II, and the Korean conflict. On April 15, 1940, the Veterans' Club of the Lehigh Valley was incorporated. This Club made possible the admission of non-veterans who desired to share the Club's social quarters and activities.

On March 2, 1920, an Auxiliary Unit was organized. Eligibility in the Unit is restricted to wives, mothers and sisters of veterans. The Unit engages in poppy sales, in securing and furnishing wheel-chairs, beds, crutches and other sick-room equipment for home use and in giving general assistance to the Legion Post. The present officers are: Edna Madtes, President; Daisy Gerner, Sr. V.-Pres.; Naomi Guinther, Jr. V.-Pres.; Dorothy Albitz, Treasurer; Doris Schaffer, Secretary; Mary Rubenak, Sgt.-at-Arms; Mildred Clark, Chaplain.

Early in 1929, a uniformed rifle squad and drill team was organized. This group succeeded in winning State Championship honors in its first competition at the Department Legion Convention at Scranton, Pa. and

placing in competitions at Philadelphia, Easton and Harrisburg, Pa. The squad continued to participate in parades for about ten years.

About 1930, a Drum and Bugle Corps, which has been a credit to itself and has become familiar over a wide area, was organized. The Corps has continued its existence to the present time.

On January 27, 1934, a Squadron of Sons of the American Legion was chartered. After the start of World War II, the Squadron passed out of existence.

For a period of about 15 years, the Post's Junior Legion Baseball Team was a perennial contender for District championship honors.

Ernest R. Kehm and George W. F. Hohe, Past Commanders, are presently serving as Commander and Adjutant of the 14th District (Berks and Lehigh Counties) of the Department of Pennsylvania, American Legion. Charles W. Guinther is a Deputy Commander.

The present Post officers are: Donald Scheffer, Commander; Clement Fenstermaker, Jr., Sr. V-Commander; Robert Shankweiler, Jr., V. Commander; Arthur Berger, Adjutant; Earl J. Fegley, Financial Secretary; George Schadler, Finance Officer and Ray Erb, Service Officer.

THE CLAUDE E. FISCHER POST NO. 7088

Veterans of Foreign Wars of the U.S.

THE CLAUDE E. FISCHER POST NO. 7088, Veterans of Foreign Wars of the U. S., was organized and presented with a Charter May 6, 1946. Instrumental in organizing this Post was a Mr. Goddard. The names of 95 men are on the Charter and the original officers of the Post are as follows:

Commander, Ravellan Neitz; Sr. Vice Commander, Walter Stoudt; Jr. Vice Commander, Roy Hillegass; Quartermaster, David Iobst; Adjutant, Carson Bruder.

The Post was named in honor of Claude Edwin Fischer. He was the first man killed in action from Emmaus in World War II. He was drafted (Army) on July 9, 1942 and served in the Artillery. He died on February 15, 1943.

First meetings were held in the Kemmerer building at 5th & Chestnut Streets, and subsequently meetings were held at the Unami Fish and Game Club, Hinkles Dog House, the Mercantile Club, and in June 1948 the Post moved into the old Emaus Band Hall at 5th & Jubilee Streets where it has operated as a club ever since. Post meetings are held on the third Wednesday of every month. Membership annually runs in the vicinity of 200.

The Post, subordinate and strictly under the jurisdiction of the National organization, is one of many such Posts throughout the country. The National organization was incorporated by Congressional Charter and has its headquarters at Kansas City, Missouri.

Membership is reserved to men who have served honorably as officers or enlisted men in the Armed Forces of America in any foreign war, insurrection, or expedition, which service shall be recognized as campaign-medal service and governed by the authorization of the award of a campaign badge by the Government of the United States of America. The three primary requisites for membership in the VFW of the US are (1) Citizenship; (2) Honorable service outside the continental limits of the US with the armed forces of the US; (3) Service entitling the applicant to the award of a recognized campaign medal.

Generally, the objects of the organization are fraternal, patriotic, historical, and educational; to preserve and strengthen comradeship among its members; to assist worthy comrades; to perpetuate the memory and history of our dead, and to assist their widows and orphans; to maintain true allegiance to the Government of the United States of America, and fidelity to its Constitution and laws; to foster true patriotism; to maintain and extend the institutions of American Freedom, and to preserve and defend the United States from all her enemies, whomsoever.

The following are some of the projects and accomplishments of the Post:

The Post helps support the VFW National Home for Orphans at Eaton Rapids, Mich. as well as the Scotland School in Pennsylvania. We have also assisted in entertaining Veterans at various Veteran Hospitals and State Hospitals in the area.

We have assisted in the reburial of War dead returned from overseas and we also assist in Military Funerals of any deceased Veteran.

We sponsor the sale of the "Buddy Poppy" each Memorial Day, proceeds of which are given to disabled Veterans.

On numerous occasions we have assisted financially in hardship cases.

We loan to the general public free use of hospital beds.

Sponsor Christmas parties for youngsters.

Assist in parades.

Assist in Memorial Services.

Donate monies to Community and Civic projects.

Past Commanders of the Post are as follows: Ravellan Neitz (Re-enlisted in Service) 1946; Alvin Bittenbender, 1946-47; Walter Stoudt, 1947-48; Richard Miller, 1948-49; Billy Wagner, 1949-50; Stanley Schaffer, 1950-51; Clayton Miller, 1952-53; Warren Moyer, 1953-1956; Edwin Miller, 1957-58; John Budner, 1958-59.

Present Officers are as follows: Commander, Roy Miller; Sr. Vice Commander, Richard Fenstermaker; Jr. Vice Commander, Clement Fenstermaker, Jr.; Quartermaster, Warren Moyer; Adjutant, Clement Fenstermaker, Jr.; Post Advocate, John Budner; Chaplain, Richard Miller; Surgeon, Robert Kehm; Trustees, Richard Knauss, Nathaniel Kelly, Samuel Landis; Officer of the Day, Samuel Landis; Post Historian, Richard Miller; Post Service Officer, Burton Laudenslager.

LADIES AUXILIARY TO CLAUDE E. FISCHER POST NO. 7088

This Auxiliary was instituted on June 28, 1948 by Rachael Montanye, Sr. Vice Dept. Pres. Its officers are: President, Emmaline Amig; Secretary, Dorothy Reese; Treasurer, Margaret Young.

In the eleven years we are organized we have given assistance to needy veterans and their families, widows and orphans of departed Emmaus veterans. We had programs for veterans at the State Hospital and Coatesville.

We send money each year to veterans' orphanages of Scotland School, Penna. and Eaton Rapids, Michigan.

We donated the American and State Flags and holders to our New Emmaus High School. We work with our Post and its affairs when our assistance is requested. We sell buddy poppies to help our disabled veterans. Whenever we receive a call for help from any veteran we are ready. We donate money to civic and Community projects.

Our present officers for 1959 are: President, Marian E. DeEsch, Sr. Vice Pres., Eleanore Marks; Jr. Vice Pres., Hertha Moyer; Treasurer, Stella Kehm; Chaplain, Dot Reese; Patriotic Instructor, Thelma Miller; Guard, Caroline Miller; Conductress, Verna Detweiler; Sec., Helen Barndt; Trustees, Loretta Hech (1), Thelma Miller (2), Geneva Miller (3); Color Bearers, (1) Lil Hoffman, (2) Marian DeEsch, (3) Catherine Weider, (4) Hilda Moyer.

Past Presidents of our Auxiliary are: Emmaline Amig—1948-49 & 49-50; Dorothy Reese—1950-51 & 51-52 & 52-53; Gladys Auselm—1953 (died in office); Dorothy Reese—1954 (completed term); Catherine Weider—1954-55 & 55-56 & 56-57; Geneva Miller—1957-58 & 58-59.

CATHOLIC WAR VETERANS

Stephen J. Toth Post No. 1067

AFTER A FEW ORGANIZATIONAL MEETINGS in the summer of 1946, the Catholic War Veterans, Inc. were granted a Charter on the 6th Day of November, 1946 with 35 Charter members. The Post is known as the Stephen J. Toth Post No. 1067 in honor of our fallen comrade who was killed in action in the vicinity of Nancy, France in November, 1944. Joseph Estojak was elected as the First Commander of the Post. Meetings were held in the basement of St. Ann's Roman Catholic Church on South 6th St. the first Sunday of the month.

On Sept. 9, 1951 Commander Vladimir Sikora called a meeting for the purpose of organizing an Association of Catholic Veterans. On April 4, 1952 a plot of ground was purchased from Mr. David Dries for the purpose of building the present Post Home at 7th and Furnace Sts.

In the summer of 1952, with Commander George W. Koneski presiding ground-breaking ceremonies were held. After a lot of hard work by members and friends the Post was ready to hold its first meet-

ing there on Feb. 1, 1953. On Feb. 14, 1953 the first social function was held for members and friends. Under its Past Commanders and Officers the Post has grown. It now has 50 active members and 150 social members.

The Present Commander of the Post is Paul Kollar; First Vice Commander, Charles Urland; Second Vice Commander, Walter Reichl; Third Vice Commander, Louis Seier; Adjutant and Treasurer, Paul J. Kerak.

WASHINGTON CAMP No. 398, P.O.S. of A.

WASHINGTON CAMP No. 398, Patriotic Order Sons of America was organized and incorporated on January 29, 1889 with forty three active charter members. Once the largest fraternal organization in Emmaus with seven hundred and forty two members the lodge retains, to date, one hundred and two members. Meetings are held the first and third Thursday evenings in the Emaus Telephone Company building at 4th and Main streets. Present officers are: President, Wayne Meitzler; Vice President, Tilghman DeLong; Financial Secretary, Elmer Keller; Recording Secretary, Robert Stauffer; and Treasurer, Luther Bilger.

Financial Secretary Elmer Keller had the distinction and honor of being the State President and National Secretary of the P.O.S. of A. for six years.

MARTHA WASHINGTON COUNCIL No. 42 DAUGHTERS OF AMERICA

THIS COUNCIL was organized on October 6, 1897. Meetings are held on the first Tuesday of each month in the Mercantile Building, 427 Railroad Street. The present officers are: Councilor, Perma Kline; Recording Secretary, Esther Dennis; Financial Secretary, Laura E. Wieder; Treasurer, Ella Zentner.

EMMAUS HOME No. 28, BROTHERHOOD OF AMERICA

THE ORGANIZATION of this lodge was effected on September 15, 1921, with seven charter members. There are at present 32 members. Meetings are held on the first and the third Thursdays of the month in Mercantile Hall, 427 Railroad Street. Its present officers are: Past Guardian, Rosa Stratz; Guardian, Annie Wenner; Mentor, Emma Miller; Warden, Elaine Stratz; Hon. Seal Keeper, Lizzie E. Kline; Hon. Registrar, Irene Hillegass; Hon. Treasurer, Elsie Kline; Hon. Herald, Bertha Wieder; Watchman of the Day, Lillie Sallade; Watchman of the Night, Florence Schmoyer.

EMMAUS ENCAMPMENT No. 15, I.O.O.F.

THE ORGANIZATION of this Encampment was effected on June 28, 1893. It has a membership of 82. Meetings are held on the first and third Wednesdays of each month in the Emaus National Bank Building. The elected officers are: Chief Patriarch, Marvin Yeakel; High Priest, George Wartman; Senior Warden, Harvey T. Kemmerer; Junior Warden, Marvin Urffer; Treasurer, Raymond Roth; Financial Scribe, Lloyd B. Backensto; Recording Scribe, Charles Stephen. The appointed officers are: Outside Sentinel, Robert Zepp; Inside Sentinel, Carl Cassler; Guide, J. Robert Druckenmiller; First Watch, Warren Yeakel, Second Watch, Fred Wieder, Third Watch, Charles Stroh, Fourth Watch, Earl Romig. Trustees: H. T. Kemmerer, George Eisenhard, and George Wartman.

MYSTIC STAR LODGE No. 73, I.O.O.F.

THIS LODGE was instituted on November 27, 1885, with 40 charter members. It holds its meetings on the first and third evenings of each month. At present there are 80 members. Present officers are: Noble Grand, Marvin Urffer; Vice Grand, Charles Stephens; Financial Secretary, Robert Stauffer; Recording Secretary, Raymond Roth; Treasurer, Charles Stroh.

EMMAUS NEST No. 1362, ORDER OF OWLS

THE EMMAUS NEST of Owls was organized on October 16, 1910 and received the Decree of Incorporation September 4, 1914. It occupies its own home at 316-318 Main Street, Emmaus. Its present membership is around 1,300. Of these 900 are active and eligible to receive sick and death benefits.

For years the Nest of Owls has had a license to cater to various parties such as wedding receptions and banquets. Its spacious hall is frequently donated to community activities such as March of Dimes meetings, Lehigh County Tuberculosis X-ray, Red Cross blood donations, etc.

During the past several years the organization has sponsored a team in the Emmaus-Macungie baseball league. Bowling is one of the main recreations. Both men and women participate in winter and summer leagues. Meeting nights are the second and fourth Tuesdays of each month. Current officers are: President, Robert Steckel; Financial Secretary, Vermont Laudenslager; Recording Secretary and Treasurer, Carl George, Jr.

A Ladies' Nest of Owls was organized in 1942, with a present membership of about 150. Current officers are: President, Lillian Hoffman; Vice President, Edna Mattis; Secretary, Daisy Gernert; Treasurer, Catherine Wieder. Meeting nights are on the second and fourth Thursdays of each month.

EMMAUS ROTARY CLUB

THE EMMAUS ROTARY CLUB was organized December 16, 1925 at the Broad Street Hotel. The sponsor was the Allentown Rotary Club, represented by their President, Harry Sollenberger and Deputy Errol K. Peters.

Charter No. 2251 was issued by Rotary International to the Emmaus Rotary Club on February 22, 1926. The club consisted of 22 members and the following were the first officers: President, Robert Stoneback; Vice President, Fred Lichtenwalner; Secretary, Harry W. Walbert; Treasurer, Floyd Iobst; Sergeant-at-Arms, Robert J. S. Butz.

The officers for the 1959-1960 year are: President, Thaddeus Zurowski; Vice President, Stewart Rockwell; Secretary, Donald H. Rein-smith; Treasurer, Arthur P. Houser; Sergeant-at-arms, Lynn Rentschler. The club now has 70 members.

The motto of Rotary is, "Service Above Self". In the past the Emmaus Rotary Club has furnished equipment for the Emmaus playgrounds, High School band uniforms, baby chick projects, student loans and has contributed to all worthwhile drives and organizations. At the present time we are still providing rain gear for the East Penn Union School District Safety patrols and entertaining them once a year in Philadelphia, usually at a baseball game. Our student loan fund is very active at the present time and we also award a scholarship to a High School student each year. We have sponsored Senior Citizen as well as Girl Scout projects. We sponsored a Hobby Show for many years for our territorial residents to show their various crafts and hobbies and awarded many prizes. We sponsor two Youth League baseball teams each summer and contribute to various youth and welfare needs.

To-day Rotary thrives in 111 countries throughout the world and has an estimated 475,000 members in about 10,100 clubs.

KIWANIS CLUB OF EMMAUS

The Kiwanis Club of Emmaus was organized December 30, 1951; chartered February 20, 1952; and incorporated November 30, 1953.

The objectives of Kiwanis International are:

To give primacy to the human and spiritual rather than to the material values of life.

To encourage the daily living of the Golden Rule in all human relationships.

To promote the adoption and the application of higher social, business and professional standards.

To develop by precept and example a more intelligent, aggressive and serviceable citizenship.

To provide through Kiwanis Clubs a practicable means to form enduring friendships, to render altruistic service and to build better communities.

To cooperate in creating and maintaining that sound public opinion and high idealism which makes possible the increase of righteousness, justice, patriotism and good will.

The following are some of the services and deeds the club has engaged in:

Sponsored a Youth Center for four years.

Formed the first Knee Hi Baseball Teams in Emmaus.

Developed a Knee-Hi baseball field on the Emmaus War Memorial Association grounds for the youth of Emmaus.

Sent both a needy girl and boy to a religious summer camp every year.

Conducts an annual Easter Egg Hunt.

Furnishes trophies for our Jr. High School Intermural Athletics annually.

Established an annual commencement award for the student from Emmaus High School who has been chosen for his outstanding all-around scholastic achievements.

Sponsored an annual Variety Show of local talent since 1954. Proceeds are used to help defray expenses incurred for our boys' and girls' work.

Conducted an annual Christmas Party for pupils of the East Penn Division School District until it was impossible to do so, due to the increased number of pupils enrolled in the District.

Established an annual student nurse scholarship for a deserving graduate of high school.

Contributed to most needy charities locally.

We built and financed several outdoor kitchen shelters. The members built a 30' x 30' meeting house and recreational center complete with a large two-way stone fireplace for the Girl Scouts at Camp Suamme.

We were one of a group of organizations who were instrumental in forming the first Post Junior Prom party in the East Penn Union School District and have continued to the present time in helping to sponsor this most worthy project.

We have secured, decorated and furnished permanent quarters in the basement of Town Hall for the Senior Citizens Group and have also sponsored several bus trips for this group to local points of interest.

We have furnished and distributed through our Churches Committee, Grace Cards with Jewish, Catholic and Protestant Prayers, to all eating places in the area.

We have also through the same committee invited all Priests and Ministers of town to meet with us at any of our meetings.

We sponsored a Boy Scout Troop this year which meets in St. Matthews Evangelical Church, Fifth and Ridge Sts.

We know that in the future Kiwanis can and will proudly serve our community by our activities.

Our present Officers are:

President, Edwin G. Cope; Immediate Past Pres., Leroy D. Werley; First Vice Pres., Clarence W. Hoffert; Second Vice Pres., Eugene Kriner; Secretary, Edgar S. Miller; Treasurer, Eugene Haas; Board of Directors: Rev. Charles Barner, Harold Wentz, Paul Bovankovich, Stanley Meierhoff, William Ramson, Edward Moyer, Woodrow Roth.

EMMAUS LIONS CLUB

A GROUP OF CIVIC-MINDED citizens of Emmaus, recognizing the need for another civic organization to promote municipal projects and community betterment met on January 22, 1945 to discuss the possibility of organizing a Lions Club.

When the Lions Club was organized, the group elected the following officers: President, Frank Marsteller; 1st Vice President, Horace Schantz; 2nd Vice President, Anthony Jagnesak; 3rd Vice President, Roy Dundore; Financial Secretary, Karl Grebe; Tail Twister, Karl Klerx; Lion Tamer, Elmer Barto; Secretary, Floyd Laudenslager; Treasurer, Mathew Lindroth; Directors, Henry Baumgartner, Frederick Reinsmith, Charles Keller and Lewis Kratzer. The club was sponsored by the Perkiomen Valley Lions Club.

The charter was presented to the club on April 4, 1945, at the Emmaus Owls by District Governor Thomas Howland. There were forty-one charter members.

Membership of the Emmaus Lions Club consists of a cross-section of business and professional men of Emmaus and the surrounding communities. Present membership is seventy-one active members, three members-at-large, and one honorary member.

The main fund-raising function of the Emmaus Lions Club is the annual Minstrel Show produced by the Lions Club members and friends. This show has been presented since the club's inception.

The club has sponsored many civic projects such as community ambulance drives, development of a children's playground which was eventually turned over to the Borough of Emmaus, recreational activities for young children, such as ball teams, Cub Scouts, Boy Scouts, etc., High School Commencement awards, an annual three-year nursing scholar-

ship. The club also purchased an Allen Organ for the new Emmaus High School.

Conservation of sight is the International Project of all Lions Clubs. Our Club is active in supporting the Lehigh Valley Blind Association, the Lions Club Eye Bank, and also the examination, treatment, and procurement of glasses for needy persons within the local club area.

Expenditures for the many civic projects in which our club has been active total \$53,088.29. This does not include the cost of the new ambulance which the Emmaus Lions Club has just presented to the Borough at a cost of \$13,500. This brings the total for civic welfare to \$66,588.29.

The present officers of the club are:

President, Elmer Barto; 1st Vice President, James Minnich; 2nd Vice President, Claude Nonnemacher; 3rd Vice President, Irvin Schleifer; Recording Secretary, James Hinkle; Treasurer, Mathew Lindroth; Financial Secretary, Earl Kohler; Tail Twister, Albert Kressly; Lion Tamer, Francis Dreas; Directors, Philip Sorrentino, Burton Laudenslager, Martin Kemmerer, George Schuck.

THE BOY SCOUTS IN EMMAUS

THE FIRST BOY SCOUT TROOP organized in Emmaus was Troop No. 1 sponsored by the Moravian Church. This unit was formed March 24, 1916 under the leadership of Mr. Guy Smoyer.

On February 5, 1926 the Lehigh Council of Boy Scouts was formed in Allentown, of which Emmaus became a part. On April 26, 1930 the Moravian Troop was changed to Troop 56. Troop 56 was sponsored by the Rotary Club for a few years and is today sponsored by the Moravian Church. There are now in the Emmaus area Troop 25, formed February 24, 1932 sponsored by St. John's United Church of Christ; Troop 38 April 6, 1934, sponsored by Western Salisbury Lutheran and Reformed Church; Troop 70 June 25, 1933, sponsored by St. John's Lutheran Church; Troop 80 was sponsored by the Holy Name Society of St. Ann's Catholic Church from August 1937 until 1946 and then on February 4, 1954 it was activated by the Men of Malvern. Today it is sponsored by the Knights of Columbus. Troop 156 sponsored by the Emmaus Lions Club was active for a period of about three years. Some of the early Scout leaders besides Mr. Smoyer were Mr. Allen Heller, Mr. Ralph Creveling, Mr. Claude Rauch and Mr. Stephen Martin. Present leaders are Mr. Clarence Thompson, Mr. Clarence Stauffer, Mr. Linwood Nester, Mr. Charles Drumm, Mr. Ray Erb and Mr. Gerald Lieberman. Approximately 189 Boy Scouts are registered.

The younger boy program, the Cub Scout Program for boys from 8 years old to 11 years old, was next to invade the Borough. The first Cub Pack was Pack 25 sponsored by St. John's United Church of Christ under the leadership of Rudolph Wilfinger. Pack 38 sponsored by the

Brotherhood of Western Salisbury Lutheran and Reformed Church was formed in May 31, 1955 under Mr. Clinton Fairchild's leadership. In January 31, 1956 Pack 80, sponsored by the Men of Malvern, was formed and led by Mr. Alfred Yost. This Pack is presently sponsored by the Knights of Columbus. St. John's Lutheran Church sponsored Pack 70, January 31, 1958 under Mr. Lawrence Huth's leadership. The youngest Cub Pack is Pack 56 sponsored by the Moravian Church, Mr. Charles De Rocco leader, formed October 1, 1958. Pack 156 sponsored by Emmaus Lions Club was active for a period of about five years. Some of the present day Cub Pack leaders are Mr. Kenneth Moser, Mr. Chester Angelo, Mr. Lawrence Huth, Mr. Charles De Rocco. Approximately 223 Cub Scouts are registered.

The newest program of the Scout movement is the Exploring Program. This is directed to the 14 year old and older boys. Posts presently in the town are: Posts 25, 56, 38 and 80, sponsored by the St. John's United Church of Christ, Emmaus Moravian Church, Western Salisbury Lutheran and Reformed Church and the Knights of Columbus. Leaders in this program are: Mr. T. W. Krebs, Mr. Wayne Barto, Mr. John Cauley, Mr. Dorn Romig, Mr. Robert Paunier, Mr. Edwin Quier and Mr. Frank Flemish.

There are approximately 65 Explorer Scouts registered in Emmaus. The highest award in scouting is the Eagle Scout rank. The first Emmaus Eagle Scout was James E. Bogert. Some of the early Eagle Scouts were John Fulmer, Earl Hertzog, Harold Rice, Amos Weida, John Singley, Martin Klein Jr. and Wayne Weida.

THE GIRL SCOUTS IN EMMAUS

ALTHOUGH THERE WERE several lone troops, the first Girl Scout troop in Emmaus to register at National Headquarters was Troop 1, a lone troop under the leadership of Mrs. Marguerite Biehl Iobst. This troop was organized October 22, 1930 and twenty girls were registered. Active on the troop committee at that time were: Mrs. Richard W. Iobst, Mrs. George Castor, Mrs. John H. Peifer and Mrs. Henry A. Kuehl. This troop met at the Emmaus Moravian Church.

The first Emmaus troop noted on the registration records of the Lehigh County Council of Girl Scouts was Troop 30. This troop was formed on November 13, 1934, under the leadership of Mrs. Florence Walbert Bailey, Mrs. Katherine Keener Laudenslager and Mrs. Ellen Hermany McDermott. This troop met in St. John's Reformed Church and had a total of thirty girl members. As Scouting grew Troop 32 was formed to accommodate the younger girls. Among the troop committee members were: Mrs. Paul Gerhart, Mrs. Elizabeth Kratzer, Miss Emma Kratzer, Mrs. Marvin Craumer, Mrs. Peter Knappenberger and Mrs. Charles Dieter.

Mrs. Raymond Butz formed the first Brownie troop in Emmaus on March 12, 1947. There are now six Brownie troops in this community, with approximately 156 girls registered. They are: Troop 40, under the leadership of Mrs. Palmer Moser, meeting at St. John's Lutheran Church, formed April 26, 1950; Troop 99, leader, Mrs. Charles Kells, meeting at the Thaddeus Stevens School, formed in September, 1949; Troop 112, leader, Mrs. John P. D. Nothstein, meeting at her home, formed April 28, 1947; Troop 188, leader, Mrs. James Terwilliger, meeting at St. John's United Church of Christ, formed in April, 1956; Troop 194, leader, Mrs. E. Donley, meeting at the same church, formed in May, 1956; and Troop 211, leader, Mrs. W. W. Gerhard, meeting at her home, formed in November, 1957.

A total of nine Intermediate troops are registered with a membership of approximately 200 girls. They are: Troop 32, under the leadership of Mrs. Norman G. Schaeffer, which meets at St. John's United Church of Christ, formed March 13, 1936; Troop 52, leader, Mrs. Leroy Hunsicker, meeting at the same church, formed April 15, 1950; Troop 85, leader, Mrs. Edwin F. Hunsberger, meeting in a private home, formed in December 1957; Troop 105, leader, Mrs. Stanley Laser, meeting at St. John's Lutheran Church, formed in May 1953; Troop 123, leader, Mrs. R. C. Schock, meeting at St. John's Lutheran Church, formed in June 1952; Troop 165, leader, Mrs. Hamilton Carl, meeting at her home, formed in May 1955; Troop 210, leader, Mrs. Raymond Butz, meeting at St. Margaret's Episcopal Church, formed in April 1957; Troop 218, leader, Mrs. Thomas Paul with Mrs. Ralph J. Bortz as co-leader, meeting at St. John's Lutheran Church, formed in April 1958, and Troop 233, meeting at the home of the leader, Mrs. Chester Kirk, formed in April 1959.

Mrs. Kenneth Fegley is leader of Troop 193, the Senior Troop in Emmaus. They meet at the Moravian Church and have 15 in the troop.

Mrs. George Niess was responsible for training the first Patrol to attend the first Girl Scout round-up in the Highland State Recreation Park Area, located near Detroit, Michigan in 1956. Two Emmaus girls were among this group, Judith Wilfinger and Linda Niess.

Currently serving with the Lehigh County Council of Girl Scouts as board members are the following Emmaus residents: Mrs. Raymond Butz, Chairman, Training Committee; Mrs. Joseph Havar, Recording Secretary and Mr. James A. Burdette, 2nd Vice-President and Chairman of the Finance Committee. Other Emmausians serving as board committee members are: Mrs. Gordon Bender, Training Committee; Mrs. C. C. Kaesemeyer, Established Camp Committee and Reverend Gilbert B. Dodd, Troop Camp Committee.

CAMP SUAMME

The need for additional day camping facilities in the Lehigh County Girl Scout Council was alleviated by the use of a borrowed site in Em-

maus. Thus, in 1953 a day camp was established which ran for three weeks serving 112 different girls.

Located on South 4th Street, adjacent to the former athletic field, this site was purchased May 20, 1954 by the Lehigh County Council of Girl Scouts, Inc., to be used as a day camp and troop camp site. In the Spring of 1957 a troop house was erected. Since its inception electricity and borough water have been provided. This camp was named "Suamme", which is Emmaus spelled backwards.

Through the generosity and help of Emmaus residents, civic and business organizations, Camp Suamme has been equipped to serve more than 180 Girl Scout Day Campers, over a six-week period. In addition to day camping, the site is available throughout the year to Lehigh County Girl Scout troops, with complete housing facilities for 15 overnight campers.

THE EMMAUS GARDEN CLUB

IN THE SPRING OF 1935 a "WPA" Class in Gardening and Nature Lore was taught in the Emmaus High School by Miss Doris Benson. The Class met about two months when it was discontinued, not for lack of members or interest, but because Miss Benson could not get in the number of hours as required by the "WPA" project.

However the Class met every Monday evening and favored organizing a Garden Club. Finally a meeting was called in January 1936 at the home of Mrs. R. J. S. Butz, at which time the following responded: Mrs. Seth Albright, Mrs. R. J. S. Butz, Mrs. Herbert Engleman, Mrs. Jerome Heffner, Mrs. Forrest Iobst, Mrs. Peter Leisenring, Mrs. Robert Miller, Mrs. Wesley Muth, and Mrs. Charles Wagner. These were the Charter Members. An organization was effected by electing Mrs. Butz, President; Mrs. Miller, Vice-president; Mrs. Iobst, Secretary; Mrs. Heffner, Treasurer. These officers served four years. Their Motto was "Borough Beautiful." In keeping with the Motto the Club has sponsored annual spring and fall flower shows. The first Chrysanthemum show was held October 20, 1938 in the Legion Hall. Flower lovers from near and far make annual pilgrimages to Emmaus to see the gorgeous blooms on display and visit the gardens of members. The first Spring show was held May 16, 1944. In December, 1956 the first Christmas show was held. It was truly a thing of beauty and an inspiration to all who attended.

The Club plants the triangles located in the Borough. It also beautified the grounds surrounding the Shelter House, a two hundred year old cabin shrine on South Mountain. Also dogwood trees were planted at the new High School. To further beautify the Borough the Club sponsors the sale of bulbs and chrysanthemum plants to all interested persons.

In January, 1941, upon the recommendation of the Club the forsythia was adopted as the official borough flower.

At the tenth anniversary meeting, January 1946, a German playlet "En fersommling Fer en Club Zomme Griegie" written by Mrs. Edgar Fink, was presented. It met with such success that in 1947 Mrs. Fink wrote "Der Tillie Ihre Boarding Haus" which was presented fifteen times.

The Club became a member of the Garden Club Federation of Penna. in January 1949. At a National Council Garden Club Meeting held in Biloxi, Mississippi the Emmaus Garden Club was presented the Purple Ribbon, a very high Award of Merit for its 1950 Chrysanthemum Show.

The Club donated books to the Emmaus Library. It contributes to Hawk Mountain Sanctuary, Bowman's Hill Wild Flower Preserve, Roadside Council and Conservation Council of Eastern Pennsylvania.

Each year the Club assists with the Horticulture Exhibit at the Great Allentown Fair.

Bus trips annually take the members to the New York, Philadelphia, and Swarthmore shows and gardens of interest.

The Club proves its good neighbor policy to other clubs by having combined meetings, work shops, flower arrangement classes and by conducting schools for judging and shows.

There is always good representation at "Garden Days" held each June at Pennsylvania State University, University Park, Pa.

In 1958 "Men's Night" was inaugurated. The Emmaus Club's good deeds go beyond borough lines and floral inspiration. At Christmas and Easter, laden with gifts, they visit in the rooms of the old folks at the Good Shepherd Home. There is also an annual Birthday Party for the guests at Cedarbrook.

July 19, 1956 marked the organization of the Garden Therapy Group, under the capable leadership of Mrs. Henry Fry. This group of volunteer workers was the first to offer its services to Dr. H. Fiedler at the Allentown State Hospital. They meet every other Thursday. Their aim has been to gain the patients' confidence and create an interest in using their abilities in the planting and care of plants. In summer they plant garden beds and in winter they care for house plants.

Having been a member of District 2 of The Garden Club Federation of Pennsylvania since its inception, The Emmaus Club was hostess Club at the 1959 Spring Meeting. At this time Mrs. Clarence R. Roeder, Past-President was elected District 2, Director. There are nine past presidents: Mrs. R. J. S. Butz; Mrs. S. A. Schneider; Mrs. Clarence Roder; Mrs. Norman Schantz; Mrs. Owen Krauss; Mrs. Thomas Kuhns; Mrs. T. P. Kirby; Mrs. George Peguesse; and Mrs. K. G. Knapp. The Club has grown from the original nine members to the present membership of two hundred sixty-eight. A Yearbook telling of programs about horticulture, conservation, birds, landscaping, flower arrangement, and club

member participation, supplants the original program pamphlet. The Club also issues a monthly paper "This and That".

The Club meets monthly in the Emmaus Owl's Home, at 1:30 p.m. on the first Tuesday.

The present officers are Mrs. Elwood Dollinger, President; Mrs. Charles Markley, 1st Vice-president; Mrs. Charles Lutz, 2nd Vice-president; Mrs. Howard Eyer, Recording Secretary; Mrs. Oscar Iobst, Corresponding Secretary; and Mrs. James Treichler, Treasurer.

THE BUSINESS AND PROFESSIONAL WOMAN'S CLUB OF EMMAUS

EARLY IN 1947, three Emmaus business women, Mrs. Katie M. Lutsey, Mrs. Dorothy Seem and Mrs. Bernice B. Jones met with officers of the Allentown Business and Professional Woman's Club and Miss Ellen Doughty, Chairman of District Nine of the Pennsylvania Federation of Business and Professional Women's Clubs. These meetings resulted in the formation of The Business and Professional Woman's Club of Emmaus. The Emmaus Club officially received its Charter from the National Federation March 10, 1947 with 88 Charter members.

The first officers of the Club were: President, Mrs. Bernice B. Jones; Vice President, Mrs. Katie M. Lutsey; Recording Secretary, Miss Lorraine Giering; Treasurer, Mrs. Dorothy Seem; Correspondence Secretary, Mrs. Margaret Buss.

The objects for which this Club was founded are: To elevate the standards for women in business and in the professions.

To promote the interests of business and professional women.

To bring about a spirit of cooperation among business and professional women of the United States

and to

Extend opportunity to business and professional women through education, along lines of industrial, scientific and vocational activities.

The organization is non-sectarian, non-partisan and non-profit making.

The first project and contribution to the Borough was to solicit, publicize and make a decided success of the original TB X-ray campaign. The Club was also first contributor of a Hospital Bed to the Community Nursing Association for loan to needy persons on a free loan basis.

The Club has also established two permanent prizes to be awarded at graduation time in East Penn High School, to the two outstanding girls, one in the Business Course, the other in the Academic Course.

While not a Service Club in that sense of the word, the Club has been and is now active in local affairs and stands ready to aid in such projects as may be found feasible to the organization.

The Club has regular monthly dinner meetings. Its present officers are: President, Mrs. Eva Deibert; Vice-President, Miss Miriam Gery; Recording Secretary, Mrs. Hilda Moyer; Treasurer, Mrs. Jewel Jones; Corresponding Secretary, Mrs. Minnie Laudenslager.

THE WOMAN'S CLUB OF EMMAUS

THE WOMAN'S CLUB OF EMMAUS was organized and federated in February, 1940, through the special efforts of Mrs. Royce E. Schaeffer, Emmaus, and Mrs. H. J. S. Keim (deceased), Catasauqua. Twenty-seven interested women were present at the first meeting.

The object of the club has always been "to arouse and maintain interest in all things pertaining to Civic, Educational and Social Betterment, which shall promote individual and community welfare."

Maroon and white were chosen as the club colors and the red rose as the club flower. "It is better to be than to appear" is the club motto.

During World War II the Woman's Club conducted war bond drives, prepared bandages, conducted canteen services, sewed and knitted many garments, held nutrition and home-nursing classes and in numerous other ways gave many hours of service to the war effort.

The Woman's Club is currently sponsoring Teen Age Dances, a Brownie Troop, Little League Baseball Club, Senior Citizens Club, & Needlework Guild.

It was incorporated in 1948.

The past presidents are: Mrs. Howard K. Deischer, 1940-41; Mrs. Arthur Iobst, 1941-43; Mrs. Royce Schaeffer, 1943-45; Mrs. C. A. Schultz, Jr., 1945-47; Mrs. Theodore Gardner, 1947-49; Mrs. Earl Gerlach, 1949-51; Mrs. Kenneth L. Nichols, 1951-53; Mrs. Marvin Craumer, 1953-55; Mrs. Charles Benfield, 1955-57; Mrs. M. R. Harpster, 1957-59.

THE SOROPTIMIST CLUB

UNDERSTANDING of the social needs of community, nation and world in relation to the stated aims and objects of Soroptimism is the foundation for all Soroptimist Service. Only by determining the roots of fundamental causes, of social problems, is it possible to reduce or prevent conditions which multiply and grow.

Soroptimist aims and objects are broad enough in scope to make it possible for clubs to adopt any project which furthers the objectives of social planning, better physical and mental health for the masses, better housing for the lower income groups, better educational facilities, more opportunities for wholesome leisure and creative recreation activities, reduction of antisocial activities, and cultural opportunities are generally recognized as the objectives of social planning.

The Soroptimist Club of East Penn Union District, a member of Soroptimist Federation of the Americas Inc., the largest classified service club for women in the world, was organized at a dinner meeting held January 15, 1958. The meeting was conducted by Mrs. Florence Hager, chairman of the extension committee of Soroptimist Club of Quakertown. The Official Charter was granted April 9, 1958, at Pine Tree Tavern.

The following officers were recently elected: President, Olive Sonnenfeld; Vice President, Irene Lamm; Treasurer, Martha Jane Clauser;

Secretary, Catharine Laudenslager; Cor. Sec., LaRue Zentner; Director (1 year), Evelyn Reinmiller; Director (2 year), Evelyn Schultz.

The Club has contributed money for a Dental Clinic in the East Penn Union School District, the money to be used for children who cannot afford to have dental work performed that is necessary for their health.

The ideals of Soroptimism can be summed up with the Soroptimist Pledge: I pledge allegiance to Soroptimism and to the ideals for which it stands; The Sincerity of Friendship; The Top of Achievement; The Dignity of Service; The Integrity of Profession; The Love of Country. I will put forth my greatest effort to promote, uphold and defend these ideals for a larger fellowship in home, in society, for country and for God.

THE EMAUS DEMOCRATIC CLUB

ON OCTOBER 25, 1932 a number of local Democrats met in the office of Senator Henry L. Snyder for the purpose of organizing a Democratic Club. Mr. George Rupp, Chairman of the Lehigh County Democratic Committee, was in charge of the meeting. The following temporary officers were elected: President, Wesley J. Muth; First Vice President, Herbert Engleman; Second Vice President, J. S. Heffner; Secretary, Howard H. Weaver; Treasurer, A. F. Buck; Trustees, Harrison J. Kratzer, J. Robert Druckenmiller, Carl R. Iobst, John Moyer, Forrest Giering. These same officers were elected to serve during the year 1933. In May, 1934 the club was incorporated as the Emaus Democratic Club.

This thriving organization is the outgrowth of a long and unbroken line of community interest in the preservation of Democratic ideals.

Highlights in the recent life of the Club were the presence of Governor George Leader, principal speaker at the banquet held in May, 1958 and later in the same year a rally held at the Emaus Owls Home, with United States Senator Joseph Clark as the principal speaker.

The present officers are: President, Thomas Petro; First Vice President, Arthur H. Wessner; Second Vice President, Burton Laudenslager; Secretary, Fred Lacher; Financial Secretary, J. Robert Druckenmiller; Treasurer, Wilbur Fink. Of these, Mr. Wessner has also for the past ten years served as a member of the Executive Committee of the Lehigh County Democratic Committee.

EMAUS REPUBLICAN CLUB

THE EMAUS REPUBLICAN Club of Emmaus, Pa. was organized on February 14, 1934 at the Broad Street Hotel and incorporated on April 2, 1934.

The purpose of the club is to support, promote, advocate and maintain the principles of Republicanism as enunciated by the Republican party; to interest in politics those who have hitherto been more or less indifferent to their political duties; to encourage attendance at the primary meetings and at the polls in order that honest and capable men

may be nominated and elected; and to acquire and maintain permanent quarters for business and social purposes, and for the further promotion of good fellowship, friendship and neighborliness.

The charter officers of the Emaus Republican Club were: President, Lloyd B. Backensto; Vice President, Guy J. Smoyer; Secretary, Howard P. Riegel; Treasurer, R. Josiah Laudenslager.

The present officers are: President, Howard P. Riegel; First Vice President, Carl R. George, Jr.; Second Vice President, James C. Bolich; Third Vice President, Warren F. Kline; Secretary, Walter C. Stoudt; Treasurer, Robert L. Wennig.

THE UNAMI FISH AND GAME PROTECTIVE ASSOCIATION

ON FEBRUARY 23, 1912, thirty-six men with common interests in fishing met in town hall to form a fishing club. This organization, known as the *Fishing Club*, held regular meetings in town hall and later in the Mercantile Club. Then it moved to a room in the basement of the old Emaus Bank Building. Howard M. Hinnershitz was elected as the first president and Elmer J. Hunsberger as the first Secretary. Today, only three men of the thirty-six charter members are living. They are Robert J. S. Butz, Robert S. Stoneback, and Robert W. Gangawere. Total membership was restricted to fifty men. Their immediate objectives were, (1) To encourage the propagation of fish in Lehigh County, (2) The protection of fish, (3) The punishment of all violations of the fish laws, (4) To advance and improve the art of rod and line fishing, (5) To promote good-fellowship and mutual enjoyment of the members constituting the Association. A rowboat was purchased in 1913 for use of its members for fishing purposes on the old Hosensack dam which since has been washed away by floods. On March 21, 1912 the club officially adopted the name *Unami Fish Protective Association*.

But Unami was destined to grow. In April of 1920 the name of the organization was again changed to the *Unami Fish and Game Protective Association* to include the conservation and protection of our wildlife and forests as well as our fish and waters. The original purchase of land of Unami's present location was made in 1935 when thirteen acres were obtained from the Stahley estate. On this location the Stahley Brewery was formerly operated, a portion of which may still be seen today. In the same year of the land purchase a small modest building of frame and asbestos shingles was constructed in which meetings and club affairs could be held. In 1943 an additional 28 acres of land was purchased from Wesley Frey, a portion of which is in the borough of Emmaus.

Unami also aided in the war effort in 1941 when Unami riflemen trained pre-inductees in the safe use of firearms prior to their induction into the armed forces.

Our fine present-day club house of block and stucco was constructed in 1953 by members who volunteered their services in order that more

adequate social quarters, meeting area, and a 25-yard indoor rifle, pistol, and archery range might be enjoyed by all members.

Unami continued to grow, in 1954 through the addition of the Unami Bowmen. This fast growing sport found ample facilities present and have formed another part of Unami of which all members can be proud. Unami is now in process of constructing a fishing pond which will be fed by four springs that are located on its property. Originally these springs supplied water to the old Keystone Silk Mill, which was located adjacent to our present property.

Today Unami is engaged with many activities which make it a valuable recreational asset to Emmaus. Included among these are Unami's Junior Rifle Training Classes, which are a continuation of the World War 2 rifle training program. In these classes young boys are given supervised instruction in the safe use of firearms as well as in instruction marksmanship. To date over 1,500 boys have completed this course.

Unami's instructional program is limited not only to boys. Supervised basic instruction is offered to adults in pistol, shotgun, archery, and rifle. The success of these instructions can be realized in the accident free record that students of these schools have maintained.

The fish and small game population in surrounding public hunting and fishing areas has been strengthened through stocking of trout, pheasants and rabbits. Rabbits have been obtained through a live-trapping program that Unami has sponsored for many years. Several pheasant and trout rearing programs have also been successful.

Unami is the scene of many local competitive shooting matches. Included among these are area archery matches on the outdoor course, center-fire bench-rest matches, Amateur Trap-Shooters League matches, and the indoor archery and competitive pistol matches.

Perhaps Unami is most noted in the borough for its Field Day which it holds annually on the second Sunday in October. This day is high-lighted by the club trap championship shoot.

Unami's present day facilities include: a) two 100-yard, five-bench rifle range for big bore and small bore shooting; b) two traphouses for claybird shooting; c) a 20-point pistol range partially complete; d) a 28-target and field archery course. e) parking facilities and picnic areas.

Unami is a member of the following organizations:

National Rifle Association, Washington D. C.

Lehigh County Federation of Sportsmen's Clubs.

Lehigh County Clubmen's Association.

Its officers are:

President, Arthur Lorrh; Past President, Harry C. Keim; 1st Vice Pres., Samuel Bear; 2nd Vice Pres., Harold Binder; Recording Sec., Norman Dieter Jr.; Treasurer, Glenn Minier; Financial Sec., Curt Binder; Trustees, Carson Kemp, Charles Lichtenwalner, Albert Arndt; House Committee, Stephen Rohrbach, Dallas Danner, Edwin Binder, Robert Schiffert.

MERCANTILE CLUB OF EMAUS, INC.

THE MERCANTILE CLUB OF EMAUS was organized during the spring of 1904. The former Hamman cigar factory property located on Railroad Street between Fourth and Fifth Streets was immediately purchased to provide social quarters for the members and has been retained as such ever since that time.

The Mercantile Club was organized for the express purpose of providing social entertainment for professional and business men. At first membership was limited, but this restriction was later lifted. It was incorporated in March, 1908 and since that time has maintained itself as one of the finer clubs in our community.

The first officers were: President, Dr. Charles A. Bachman; Vice Presidents, Dr. I. J. Weida and O. R. Marcks; Secretary and Treasurer, R. Lorentz Miller; Trustees, Dr. H. T. Wickert, Charles D. Brown, H. M. Knauss; Chairman of Governing Committee, George D. Ormrod.

The present officers are: President, Stephen C. Breslin; Vice Presidents, William G. Mory, Stanley B. Meierhoff; Secretary and Treasurer, Herbert F. Lichtenwalner; Trustees, Miles H. Kemmerer, William C. Cooke, Clyde C. Oswald; Chairman of Governing Committee, Victor E. Bortz.

THE LAST MAN'S CLUB

ON NOVEMBER 8TH the Firemen's Committee of the Emaus Diamond Jubilee (July 29 to August 5, 1934) held a reunion with J. Robert Druckenmiller, Chairman of the Committee, presiding.

At this meeting a motion was passed to form a permanent organization to be known as The Last Man's Club for a period of 25 years hence, to the time of the Centennial celebration of the incorporation of the Borough of Emaus.

The following officers were elected: President, J. Robert Druckenmiller; First Vice President, Charles Heller*; Second Vice President, Henry J. Hinkel; Secretary, Edwin F. Trexler*; Treasurer, Edwin Stephens. At this meeting Robert S. Stoneback was made an honorary member. The other members of The Last Man's Club were: George Stephens, Albert Mohr, Charles Brensinger, Jr.; W. J. Fenstermaker, Ray Laubach, P.S.C. Rinker, John Kiess, W. W. Polster*, H. J. Kratzer*, and Thomas Diehl*.

It was resolved to hold an annual meeting on or near the time of the Diamond Jubilee (July 29 to August 5, 1934), not only to commemorate that occasion, but to look forward to the Centenary Celebration in 1959. Every fifth year was to be designated as Ladies' Night.

A Ladies Auxiliary was organized on June 26, 1944 with the following members: Mesdames Edwin Trexler, Warren Polster, Tillie Sallade, Robert Druckenmiller, Henry Hinkle, Raymond Laubach, Harrison Kratzer, Paul Rinker, Walter Fenstermaker, George Stephen, Edwin Stephen and Albert Mohr.

* Deceased

THE EMMAUS WOMEN'S DEMOCRATIC CLUB

THE EMMAUS Women's Democratic Club was organized on December 6, 1935 by Mr. Victor Hauser. There were 42 charter members.

The first officers of the Club were: President, Mrs. Jessie Muth; First Vice Pres., Mrs. Margaret Krause; Second Vice Pres., Mrs. Helen Neumoyer; Recording Sec., Mrs. Mildred Gerhard; Corresponding Sec., Miss Althea Buck; Treasurer, Mrs. Florence Miller. Executive Board members were: Mrs. Millie Buck, Mrs. Anna Barner, Mrs. Florence Neimeyer, and Mrs. Katie Lutzey.

Past Presidents of the Club are: Mrs. Jessie Muth, Mrs. Mildred Gerhard, Mrs. Millie Buck, Mrs. Marjorie Alloway, Mrs. Minnie Laudenslager, Mrs. Margaret Krause, Mrs. Ruth Hohe, Mrs. Catharine Cooke, Mrs. Laura Giering, Mrs. Perma Kline, Mrs. Pearl Bauman, and Mrs. Mabel Druckenmiller.

The present officers are: President, Mrs. Alfred Brobst; First Vice Pres., Mrs. Helen Miller; Second Vice Pres., Mrs. Mabel Druckenmiller; Recording Sec., Mrs. Perma Kline; Corresponding Sec., Mrs. Laura Giering; Treasurer, Mrs. Pearl Bauman; Honorary President, Mrs. Jessie Muth. The Board members: Mrs. Catharine Cooke, Mrs. Margaret Sebring, Mrs. Violet Weida and Mrs. Dorothy Neitz.

THE MEADOW POOL ASSOCIATION

DURING LATE June of 1955 several men residing in the area discussed the possibility of constructing a swimming pool to serve the families that would be interested in a centrally located pool and play area.

Project Chairman William Mosser along with Dr. Frederick Dry, Orville Hawk, Charles Nichter, William Helvig, A. P. Houser, Richard Shafer, Harold Shiffer, Einar Sletvold, Robert Swinehart, Ralph Weidner and Howard Yarus, applied for Corporation papers as a non-profit corporation of 350 families from the Borough of Emmaus for the purpose of building and maintaining a swimming pool.

Property was purchased December of 1955 and consisted of 285 feet frontage on Harrison Street and a depth of 300 feet along Wenner Street. Early Spring construction began and the pool was readied for opening ceremonies June 21, 1956. All contracts were given to local Emmaus companies except for the pool itself. The Emmaus Branch of the First National Bank played an important part in helping the Association begin its project.

The membership consists of 350 families which it reached late in 1957 and a waiting list was begun at that time.

The pool is slightly larger than Olympic size, 90 feet long, 35 feet wide at the deep end and 50 feet wide at the shallow end, with a separate wading pool, for smaller children. A bath house consists of Ladies' Locker Room, Men's Locker Room, Snack Bar, Office and Filtering Room.

The 1959 officers are as follows: President, James Henry, Vice President, Harold Shiffer; Secretary, Edward Rohrbach; Treasurer, Glenn Rarich; Financial Secretary, Winfield Adams.

Emmaus of Today—Its Industries

AIR PRODUCTS INC.

IN 1940 AIR PRODUCTS was founded upon recognition of a need for on-site oxygen generation to meet varied industrial needs at low cost. Meeting this need presented problems. On-site oxygen generators were a new concept, and satisfactory gaseous oxygen compressors were impossible to obtain. As a result of considerable development work, Air Products produced a line of liquid oxygen pumps, which made it possible to produce high pressure oxygen safely and reliably without the need of an oxygen compressor. Thus, this early development initiated a new phase in the industrial gas business.

World War II introduced a new magnitude of oxygen requirements to the military services which could be met effectively only through the use of the newly developed on-site oxygen generators. The company moved to Chattanooga from its original Detroit location and dedicated its abilities to the development and production of several hundred oxygen plants with special emphasis on safe operation by unskilled personnel. These plants provided nearly the entire requirements of the various services during this war effort.

Following World War II, the company moved its entire operations to Emmaus, Pa. In this new phase of its activity, principal emphasis was placed upon supplying cryogenic equipment to the steel and chemical industries while retaining a position as supplier to the military.

From its beginnings in Emmaus, Air Products has grown to a comparatively large size company recognized world-wide for its progressiveness and engineering achievements. Although its rapid growth has required larger facilities, some of its most important activities take place in the Emmaus plant where its tremendous growth really began. At present, the Emmaus facility of Air Products is devoted primarily to the production and sale of industrial gases such as oxygen, nitrogen, acetylene, and argon. It also houses the offices for Industrial and Medical Gas Sales and Cutting and Welding Equipment Sales. A portion of the Emmaus facility is occupied by certain of the Research and Development activities of Air Products. Among these activities are the design of plant instrumentation and the chemical analysis of process samples.

At present the Emmaus facility is undergoing a rather complete

modernization program involving several thousand dollars. At the present time, Air Products has approximately 2100 employees of which there are over 300 engineers.

Among Air Products' subsidiary companies are: Dynamic Research, Inc. of California, specializing in the design, development, and manufacture of advanced concepts of cryogenic pumps and systems, Air Products (Great Britain) Ltd., and Air Products, S.A. of Caracas, Venezuela. Air Products (Great Britain) Ltd. is jointly owned with the Butterly Company Ltd. of Great Britain, and has a modern manufacturing plant in Acrefair, North Wales. Engineering and general offices are located in London.

Air Products is a specialist in the design and manufacture of low temperature process equipment and facilities for the production, storage, pumping, and transportation of cryogenic liquids and gases. The company presently owns forty (40) industrial gas liquefaction and separation plants in the United States and operates many which are owned by others. Altogether Air Products has built over 1300 low temperature plants, converters, and distribution facilities for the United States Government and for many nationally known manufacturers, producers, and distributors. The single unit producing capacity of this equipment covers the range from a few hundred pounds per day to 525 tons per day. In accordance with customer requirements, the products are delivered as liquid or gas, and at pressures from atmospheric to 15,000 PSI. Most of these installations involve storage, pumping, transfer, and all of the facets of handling large quantities of cryogenic liquids with safety by relatively unskilled people. This initiated, at an early stage in the company's history, a safety engineering division which we believe is the most expert group in the



country specializing in instructing designers and operators to a better understanding of the theoretical and practical aspects of safety in handling cryogenic and toxic fluids.

A highly developed research and development program carried out by competent personnel, together with an experienced engineering staff and extensive manufacturing facilities are all key factors which have resulted in Air Products becoming the leader in the design and manufacture of low temperature process equipment and handling systems. In addition to the extensive government applications of Air Products' equipment, there has been a marked increase in the past few years in the number of Air Products' installations in the steel, chemical, and petrochemical fields, for the production, purification, and distribution of many types of process gas and liquid products.

The company has developed, designed, and manufactured a number of liquid oxygen-nitrogen plants for the U. S. Air Force Missiles Support Program, such as the Santa Susana, California installation. In addition to manufacturing and erecting these units on a turnkey basis, Air Products is currently operating all units, including storage and distribution of the product.

Air Products has supplied the United States Navy with more than forty (40) shipboard oxygen-nitrogen generators. These units have successfully operated for many years under actual shipboard conditions. Over the years, the company has pioneered in the design and manufacture of improved shipboard oxygen-nitrogen generators.

Air Products has built as a standard item over 200 mobile units for the U. S. Government and NATO countries. Department of Defense agencies have standardized on Air Products' LOX generators for the THOR, JUPITER, and IREM programs.

Apart from the basic mobile trailer-mounted, high-pressure oxygen generator which became standard during World War II, Air Products has developed numerous variations of both mobile and stationary oxygen generating and other low temperature equipment to serve the military. Many of these projects are classified and are on the forefront of technological development. Today, Air Products produces and distributes over 90% of the liquid oxygen and cryogenic liquid requirements for the guided missile development program. This liquid is produced, stored, and transported with minimum losses due to evaporation or plant outage. Currently, the company is engaged in the production of large orders for mobile trailer-mounted, liquid oxygen producing and storage equipment to meet requirements at advance base missile stations.

ELECTRO-CHEMICAL ENGINEERING & MFG. CO.

THE ELECTRO CHEMICAL ENGINEERING & MFG. CO. was incorporated in the State of Delaware in 1914. The plant and office at that time was located in Paoli, Pa.

In its early days, the company designed and built chemical process equipment and manufactured acid-proof cements.

In 1949 the company was reorganized with entirely new personnel and moved to Emmaus, Pa. with greatly expanded facilities for manufacturing, engineering & research.

The company now manufactures various types of acid-proof cements from sulfur, furan resins, phenolic resins, polyester resins, epoxy resins, and sodium silicate. Also manufactures acid-proof tank lining materials from synthetic rubber, natural rubber, and polyvinyl chloride. Acid-proof coatings and sprayed foam insulating materials are also produced here. The company maintains skilled crews to apply products in customer's plants in the construction of chemical process equipment, acid storage tanks, acid fume ducts and stacks, acid-proof floors, trenches, etc.

The present officers are: C. R. Payne, President; Sennett Kirk, Jr., Vice-President; B. Kirk Payne, Secretary-Treasurer.

The company employs approximately 85 men, of which 12 are chemists or engineers.

EMMAUS MANUFACTURING COMPANY

PORTRAIT OF A SHIRT FACTORY

YOU ARE ENTERING a tremendously large room filled with color. Bolts of cloth are stacked high—red-turquoise-sapphire blue-gold. Now it is being unrolled, layer after layer—ready for the skillful hands of the cutter, who will unscramble the jig saw puzzle of patterns revealing 33 separate parts to be fitted together by the artful hands of the sewer.

In another portion of the room you see row after row of sewing ma-



chines where the pieces are beginning to take shape. A collar, a cuff, a pocket appears.

In another portion of this huge room snap fasteners, not buttons, are being riveted into place on the garment—white snaps, gold, silver, blue, tan, square snaps, round snaps, octagon-shaped snaps—snaps that will stay in place for the life of the garment.

The loose threads are snipped, the hot iron then caresses the soft cloth, it is folded, packaged in cellophane—and a western shirt is born.

The portrait is complete.

The Painter? The employees of Emmaus Manufacturing Company, makers of the finest Western Shirts for men, ladies and children—Coast to coast. . . .

The home of the painter is a large one-story brick building housing the most modern and diversified equipment obtainable in the United States.

The company was founded by Harry Rubel and Henry Steinberg who have over 40 years of knowledge and experience in making the finest Western Shirts.

The company is affiliated with the Amalgamated Clothing Workers of America.

EMMAUS PAJAMA COMPANY, INC.

THE EMMAUS PAJAMA COMPANY was organized on January 19, 1949.

The plant formerly operated by the Emmaus Shirt Company at Ridge St. & Keystone Ave., was purchased by the new organization and reopened for the manufacture of its products, "Hamilton Park pajamas for men and boys."

At the start only 10 persons were employed. This has now been increased to a force of 150 men and women.

The pajamas made here are sold not only in every state of the union,



but in some foreign countries as well. In addition to Hamilton Park pajamas, several other nationally known brands are manufactured.

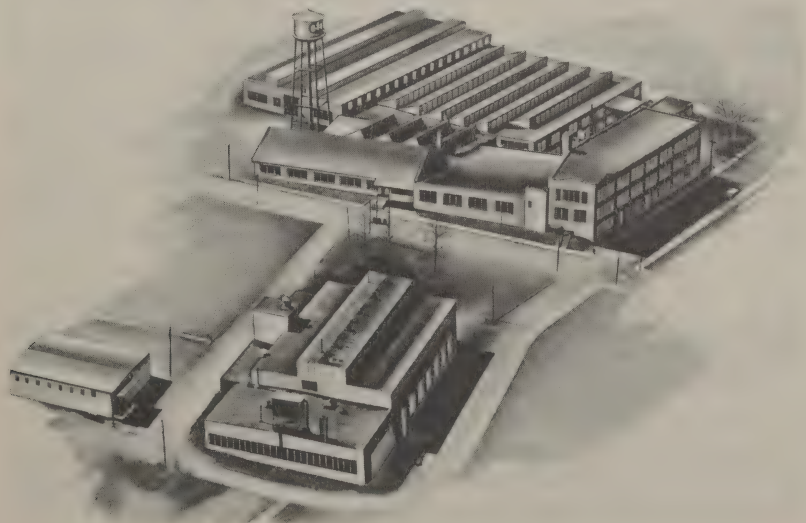
The company was incorporated on April 6, 1950 as a closed corporation with Fred D. Balze as President. The other officers and directors are members of his immediate family.

GENERAL MACHINE COMPANY

IN 1957, GENERAL MACHINE COMPANY had the unique experience of celebrating its own 50th anniversary, the 35th anniversary of its subsidiary ELECTRIC FURNACE-MAN, INC., and the 10th anniversary of EMMAUS FOUNDRY & MACHINE CO., INC., another wholly owned subsidiary.

General Machine Company was started by Frederick Kalmbach, Sr., 1907 in New York City. Its early activities centered around experimental and development work for inventors. From 1910 to 1922 much of the Company's work was related to motion picture studio and laboratory equipment; and of course, during World War I, much effort was devoted to war work. Business prospered and required acquisition of larger quarters. The diversity of manufacturing work done during this time also included dishwashing machines for a promoter of this equipment. While dishwashing machines are very popular today, they were far ahead of their time then and the promoter was not able to make a success of that project.

In 1922, the Company assisted in the final development of the first anthracite residential stoker. Marketing was started in 1923 by the Domestic Stoker Company. The experimentation of this work together with other items then being made resulted in the purchase of the Company's own manufacturing plant in the industrial section of the Bronx in 1925.



In 1933, the Company contracted to purchase the manufacturing and distribution rights, patents, tools, patterns, etc., from the Domestic Stoker Company and created its own subsidiary, ELECTRIC FURNACE-MAN, INC., to carry on the sale and distribution of this equipment.

Although "sledding" was pretty rough at times during the '30's, the business did prosper and had to rent additional floor space on several occasions. By 1940 the Company had become a buyer of substantial quantities of grey iron castings. This made the operation of its own foundry a very desirable goal. To expand to such an extent was entirely impractical and uneconomical in New York City; and as the result of visits to many communities and plants, Emmaus was finally chosen as the new home for the Company. The Zollinger & Schroth Silk Mill was purchased late in 1940. The actual move to the new plant in Emmaus started in March of 1941.

About the time everything was in good working order in the new location, World War II was upon us and until 1945 substantially all of the Company's manufacturing facilities were devoted to the war effort.

Up until this time, the Company's activities were centered around machining and assembly. Immediately upon the end of the War, sheet metal machinery was ordered and was used to produce those sheet metal parts of Electric Furnace-Man stoker equipment, as well as frozen food cabinets which the Company started to manufacture in 1947. A new building used for finishing and assembly of freezers was completed in 1947. Also, on July 30th of this same year, the new foundry on which plans had been started in 1945 poured its first heat. The productive capacity of the foundry was ample to supply a considerable amount of contract castings to outside customers. It was Management's feeling that a concern making better than average quality of castings, one rendering better than average service, and one making a type of casting not commonly made by the ordinary foundry would "pay off." The proof that this philosophy was correct has been definitely established over the years.

Since moving to Emmaus, the Electric Furnace-Man heating equipment line has been augmented by the addition of oil burners in 1947; stoker-fired boiler and furnace units in 1950; oil-fired boiler and furnace units in 1952; large commercial and small industrial coal fired E.F.M. Fire Jets in 1953; a complete line of gas-fired boilers and furnaces in 1957 and 1958.

In 1956, General Machine Company established a Tool Division and since then has been manufacturing and selling Non-Flex Cutoff Tools. More items of this type will be added to the Division in the future.

New products being considered for future production by the Company are on the drawing board and in the laboratory.

Since moving to Emmaus, the Company has increased its floor space by 80%, its employment by over 300% and its pay roll by over 600%. Management is glad that Emmaus was selected as the new home of Gen-

eral Machine Company and its subsidiaries in 1941. The Company's work force is of the best; labor-management relations have been pleasant and amicable; cooperation of the people and Borough officials has been splendid. It is Management's goal to direct the affairs of the organization to promote prosperity, growth and diversification. This will result in employing more local people and distributing more payroll money within the community which in turn will contribute to the community growth and prosperity.

EMMAUS FOUNDRY AND MACHINE COMPANY, INC., is a comparatively new industry, being originated in Emmaus, with new building and organization beginning with the erection of a modern foundry building started in September, 1945, and completed in 1947.

The plant was opened for business on July 30, 1947 when the first heat of gray iron was cast.

From a payroll of 35 people the business has grown to one employing 90 persons with an annual payroll of nearly one half million dollars.

Products consist of gray iron, alloy irons, bronze and aluminum castings for the jobbing trade, numbering among its 300 customers some of the largest concerns in the country. Castings are shipped all over the world and rise to an average yearly production of 5,000,000 lbs. Other services such as pattern construction, machining, heat treating, and coatings are also offered to our customers.

Emmaus Foundry is considered one of the most modern jobbing gray iron foundries in the East.

Officers: GENERAL MACHINE COMPANY, INC., Frederick Kalmbach, Jr., President; Mathew Lindroth, Vice President, Purchasing; Hugh McCauley, Treasurer & Assistant Secretary; Paul Cooper, Comptroller.

Officers: ELECTRIC FURNACE-MAN, INC., Frederick Kalmbach, Jr., President; Mathew Lindroth, Vice President, Purchasing; Fred Hilder, Vice President, Engineering; George Hewitt, Vice President, Sales; Hugh McCauley, Treasurer & Assistant Secretary.

Officers: EMMAUS FOUNDRY & MACHINE CO., INC., Frederick Kalmbach, Jr., President; William S. Thomas, Executive Vice President; Mathew Lindroth, Secretary; Hugh McCauley, Treasurer & Assistant Secretary.

LEHIGH SAFETY SHOE CO.

IN THE YEAR 1922 Mr. C. H. Clauser of the Lehigh Shoe and Rubber Company, then at 918 Hamilton Street in full cooperation with the Safety Department of Bethlehem Steel Corporation in Bethlehem conceived the idea of making a shoe with a protective toe cap.

This toe-capped shoe was made, not of steel as safety shoes are now being made, but of a composition consisting of pitch, various chemicals and other ingredients. The formula was patented by Lehigh and with the

greatest cooperation from Endicott Johnson Corporation of Endicott, New York, these shoes (two styles only) were made.

Safety shoes at this time were just a side line of Lehigh Shoe and Rubber Company who handled mainly men's, women's children's and infant's shoes of the regular line.

In 1926 business grew to the extent of where it was necessary to expand. A new company was formed called the Lehigh Shoe Company and located in a six-story building at 14th & Liberty Streets. At this time several more styles were added such as work and dress oxfords.

By 1928 the Safety Shoe Industry became quite enlarged to the extent of where the regular line was dropped and safety shoes became the feature style. Lehigh Shoe Company then moved to 1044 Hamilton Streets and reorganized under the name of Lehigh Safety Shoe Company.

It continued its growth until December 1, 1931 when Endicott Johnson Corporation of Endicott, New York took full possession and became Lehigh's parent company which is as today in full control.

It was at this time that steel toe caps were first introduced into Lehigh Safety Shoes. Many more styles were added in both oxfords and work shoes.

Mr. C. Mense, representative of Endicott Johnson, was named manager of Lehigh Safety Shoe Company and remained at its head until 1946 at which time its present manager, Mr. Frank Griswold, took over upon the retirement of Mr. Mense.

Since 1946, when Mr. Frank Griswold became the manager, many changes have been made in the construction of Lehigh Safety Shoes, not only in additional styles but in finer and better shoes.

Today Lehigh Safety is one of the leading safety shoe manufacturers in the country having representation covering the entire United States from coast to coast and Canada to Mexico, shipping shoes and boots all over the world out of its present location in Emmaus. The Lehigh Safety came to Emmaus in 1954 and now numbers some 50 employees.

MERRITT LUMBER COMPANY, INC.

THE "MERRITT" NAME in the retail lumber business dates back to the year 1880 when the brothers Thomas P. Merritt and A. Howard Merritt started in the retail lumber business at Fourth & Spruce Streets in Reading, Penna., under the name of Merritt Brothers—which name was changed in the year 1923 to Merritt Lumber Yards, Inc.

In 1927 the Merritt Lumber Yards, Inc., purchased a part interest in what was then the Emmaus Coal & Lumber Company, a partnership, and shortly thereafter the partnership was changed into a corporation of which Mr. Forrest J. Iobst of Emmaus was an officer and stockholder. Mr. Forrest J. Iobst was a son of the original founder and owner of this business, namely, Mr. Joseph S. Iobst. While we do not have accurate informa-



tion as to when Mr. Joseph S. Iobst commenced business as the Iobst Lumber Yards, we do understand it was some time around the turn of the century.

The company was operated as the Emmaus Coal & Lumber Company from the year 1927 until the year 1944 when the name of the company was amended to Merritt Lumber Company, Inc., to identify it with the other organizations in other communities under the same management.

It was at this time that the modern Merritt Building and retail store was purchased in the nearby city of Allentown at 939 Hamilton Street . . . with general offices and a modern kitchen department a part of the retail structure in Allentown . . . although operating under the same management and as one unit with offices, yards, warehouses, sidings, etc., at the Fifth & Chestnut Street, Emmaus, location, handling all of the physical side of the business such as storage of materials, sales and deliveries.

The present officers of the Merritt Lumber Company, Inc., are as follows: Fred H. Ludwig, President; F. Willard Harper, Executive Vice President, Treasurer, General Manager; T. Merritt Ludwig, Vice President; Jane L. Williams, Secretary; LaRue E. Luckey, Assistant Secretary, Assistant Treasurer; Jesse T. Groman, Millwork Superintendent; A. V. Klopp, Assistant General Manager; Lester E. Kehs, General Foreman; Charles E. Weaver, Planing Mill foreman.

In 1927 what was then the Emmaus Coal & Lumber Company, Inc., employed eighteen people. Because of the growth and expansion of services and markets in the Lehigh County area, this same organization to-

day employs approximately seventy-five people at both of its locations in the Emmaus—Allentown area.

The company merchandises to home-owners, contractors, commercial establishments and industries, all types of construction lumber and finishing lumber together with hardwoods, woodwork, plywoods of all kinds, roofing and all types of building materials. In connection with this business, a Planing Mill for special woodwork purposes, employing up to as many as ten men, is also an integral part of the organization.

The Allentown retail store has departments for Paint, Art, Ready-to-paint Furniture, and Hardware items. For the past fifteen years, under the same management, we have operated an up-to-date Gift Department known as Merritt's Gift Shop at 939 Hamilton Street, Allentown.

The facilities at our Fifth & Chestnut Street, Emmaus yard have doubled in square footage in the past fifteen years and now comprise an area of approximately 6½ acres. On this site is the modern Planing Mill, five modern warehouses and a modern garage located on the corner of Sixth and Bank Streets together with an office and estimating department at 512 Chestnut Street.

It has been the purpose of the officers and the employees of this company to furnish the finest in lumber, woodwork and building materials, as well as to extend to the people of Emmaus and the entire Lehigh County every service which it is possible to have in helping to solve construction problems, no matter how large or how small these problems may be. The policies of the management of the company have always been geared toward making the community of Emmaus one of the finest communities in America.

PLATT FUR COMPANY

MR. HENRY PLATT, who is the owner and manager of Platt Fur Company, has been a furrier for the past 30 years. The business was started in the basement of his home, where repairs and remodels were done. In addition, he made new custom garments to order.

The factory has been at its present location for the past 17 years. And from the two persons employed at the start, the number of employees has increased to a present staff of 20.

Fur garments manufactured at this location are shipped to many department stores and specialty shops across the nation and the Platt label in the garment indicates prestige and quality. During the year 1958 approximately 10,000 garments were manufactured and sold throughout the Country.

In conjunction with the manufacture and wholesale of garments, a retail establishment is also operated at the same address. Because of the reputation of the Platt Fur Company, it is not unusual to find individuals from as far as neighboring states visiting the shop for their needs in new coats, repairs, remodels and storage.

RODALE MANUFACTURING CO., INC.

THIS COMPANY was founded in 1923 in New York City by two brothers, Joseph Rodale and Jerome I. Rodale. The former served as President of the Company until his demise in 1952. Jerome Rodale is Treasurer and Board Chairman.

In the year 1930 the Company relocated in Emmaus, occupying a two story factory building at Sixth and Minor Sts., formerly known as the D. G. Dery and Amalgamated Silk Mill. At that time the building contained 22,000 square feet. The steady growth of the Company required periodic plant expansion. Several additions were built and a third story added to provide the present total area of 100,000 square feet.

The Rodale line of Electrical Wiring Devices and Supplies includes more than 700 items, such as outlets, receptacles, sockets, plugs, connectors, and adapters, as commonly used in branch circuits of residences, industrial plants and public buildings. They are marketed nationwide and in foreign countries, through electrical distributors.

The plant is well equipped with facilities for plastic molding, rubber molding, metal stamping and forming, electro-plating, assembling, testing and packing. The Company has recently attained a position of industry leadership in the development of new products, particularly in electrical switches.

During World War II, Rodale Mfg. Co., contributed to the war effort by converting for the manufacture of numerous military needs, such as recoil gun mount adapters for aircraft, submarine hatch gaskets, land mine plugs and parachute hooks.

At present 380 persons are steadily employed. The present officers are Elmer A. Barto, President; Jack Kushner and Jacob Schmier, Vice Presidents; Jerome I. Rodale, Treasurer; Robert Rodale, Secretary; and Anna Rodale, Ass't. Secretary.



RODALE PRESS

RODALE PRESS has had a fascinating history. To look at the plain brick building which has housed it since its birth you would perhaps not guess, for example, that a Knight of the British Empire was once an associate editor of a Rodale Press magazine. Or that copies of magazines published in Emmaus are carried on horseback through Himalayan mountain passes to be delivered to the monarch of a Pakistani kingdom. Or perhaps you don't realize that articles written in Emmaus are abstracted and translated in Moscow to be read by Russian scientists.

Today, the two Rodale Press magazines—*Prevention* and *Organic Gardening and Farming*—each have a circulation of almost a quarter of a million copies a month. One hundred people are on the Rodale Press staff and as many as ten million circular letters a year are mailed to prospective subscribers. The bustling Rodale office of today bears little resemblance to the tiny organization of the day 25 years ago when J. I. Rodale brought out the first issue of his first magazine.

The name of that first magazine was *The Humorous Scrapbook*. J. I. Rodale delivered copies of it to newsstands in his own car, in addition to writing much of the material and doing all the editing. Only one issue was ever published, but J. I. Rodale wasn't discouraged. He soon started another magazine, *The American Humorist* and began setting up his own printing and binding plant. Later he published another humor magazine, *The Clown*.

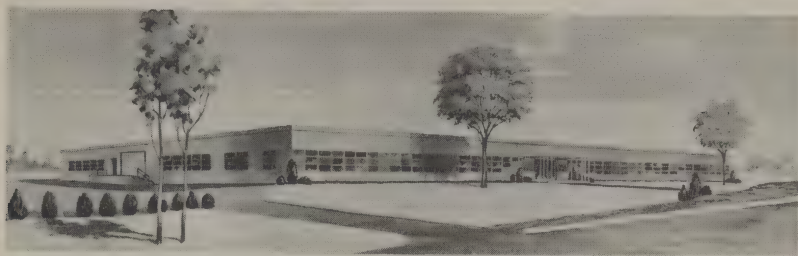
J. I. Rodale started his publishing venture in the depth of the Depression, but he wasn't discouraged by the pessimism of the period. In fact, he found, even in the Depression people were happy to pay for a magazine that would make them laugh. Rodale Press began to grow.

One project of the Thirties that later grew into a substantial business was the series of "Finder" books for writers. *The Word Finder*, compiled by J. I. Rodale has gone through eight printings and over 100,000 copies have been sold over two decades.

In 1935, J. I. Rodale began publishing *Fact Digest*, a general monthly magazine that eventually achieved a circulation of 100,000 copies. Then came other digest magazines: *Science and Discovery*, *Health Guide*, *Biography* and *You Can't Eat That*. A large rotary printing press that greatly speeded production was purchased.

An important turning point in the history of Rodale Press was the day J. I. Rodale first read about the ideas of Sir Albert Howard, the British agricultural scientist who first outlined the theory of organic gardening. He stated that artificial methods of fertilizing the soil and the controlling of insects with harsh poisons were detrimental to a sound agriculture. The best method, said Sir Albert, was to treat the soil and plants as nature herself did—using compost and humus as the primary fertilizers.

J. I. Rodale was impressed by these ideas. He had always been inter-



ested in health, and he realized that Sir Albert's methods were vital to producing healthier food. Being by now experienced in editing and producing magazines, his first thought was to start a magazine devoted exclusively to what he named organic gardening and farming. Sir Albert Howard became an associate, for years contributing articles and help to the magazine published in Emmaus. J. I. Rodale and Sir Albert never met, although they worked together closely for a number of years. Sir Albert died in 1947, several years before J. I. Rodale made his first trip to England.

With the onset of the war and the difficulty of getting paper, Rodale Press sold its digest magazines to another publisher and concentrated its efforts on *Organic Gardening* magazine. The magazine wasn't large or pretentious, but its editors had the courage to advocate a revolutionary idea. Some people, especially the agricultural experts, criticized J. I. Rodale severely, but gradually converts to the organic idea multiplied and became more and more enthusiastic about it. They started organic gardening clubs. They convinced friends of the merits of the method. By the end of the war *Organic Gardening* had 100,000 readers. It had become an important garden magazine.

In 1949, J. I. Rodale started another magazine, *The Organic Farmer*. Its purpose was to try to increase the number of American farms that were run organically. It reached a circulation of 60,000 copies monthly, but was merged with *Organic Gardening* in 1954 to form the present publication *Organic Gardening and Farming*.

Prevention, J. I. Rodale's health magazine, was started in 1950. It tied right in with the organic idea by showing people how to use organic foods as one of several methods of achieving and maintaining good health. The name *Prevention* indicates that the purpose of the magazine is to show people how to *prevent* illness, not cure it. From the outset, *Prevention* was a tremendous success. Its high standards of research and writing gained it many friends and subscribers. Today, *Prevention* is the largest privately run health magazine in the world and carries about 70 pages of advertising in each issue. It has been responsible for making a large segment of the American people conscious of the fact that vitamins

and food supplements made from natural food substances are superior to the common synthetic vitamin preparations.

By 1955, the operations of Rodale Press had grown to such a point that the Emmaus printing plant was no longer large enough to produce all the magazines and promotion literature that was needed. The decision was taken to sell the printing equipment and use commercial printers with larger and more modern facilities. Today, only four years after the plant was sold, Rodale Press is using three times the amount of printing that could be turned out in the old plant. And the total number of people employed at the Emmaus office is greater than in 1955, because of expanded volume.

During the last 25 years, the name of Emmaus on millions of Rodale Press magazines and books has traveled to all the states of the Union and to many foreign countries. Over a thousand organic gardeners and farmers come to Emmaus every year to visit the Organic Experimental Farm and the Rodale Press office. Occasionally famous people have come—like former Vice President Henry Wallace and movie star Gloria Swanson—but the majority of those who read the “organic” magazines and who visit Emmaus are ordinary people who want only to learn how to grow better food on better soil and to be healthier.

SUPERIOR COMBUSTION INDUSTRIES, INC.

WORLD WAR II brought a tremendous emphasis to bear upon equipment that could be made in a “packaged” form, so that it could be used by the Military Services with a minimum of construction and set-up time. Of these many forms of “packaged” equipment, the boiler industry made most astounding progress. Before World War II there was little demand for this equipment as the conventional boiler construction was well-rooted, but during the war, there were so many men who saw the efficiency of packaging that when they came back to civilian life, they were ready to accept the “package” in almost any type of equipment.

At the end of World War II, there were three men in Portchester, New York who had worked together on the project of “packaging” boilers, and to these three men there appeared an opportunity to produce the package boiler for normal industrial and commercial use. These men were expert in the field of boilers and fuels. Mr. J. F. Melzer was experienced in the design and engineering, Mr. G. E. DeSiena was experienced in sales, and Mr. W. A. Goff, Sr. was experienced in application. After considerable search for a building with facilities suited to handling large, heavy equipment, they found the pit-molding building of the Donaldson Iron Company in Emmaus. Mr. Goff moved to the area and production was started at the present address of 801 Broad Street in 1946. From the original small nucleus of three, Superior Combustion Industries has grown to be a leader in the field of package boilers with an employment of 120 at



the Emmaus Plant. There is also a heavy-fabrication plant in Wilkes-Barre, Pa., and executive offices are located in New York City. The total number of people in the three locations is approximately 210.

The present product range covers the most complete line of package boiler equipment offered by any single manufacturer in the field today. These package boilers are completely assembled and ready to operate, as they leave the plant, equipped for firing any fuel, in both fire tube and water tube types. The sizes range from 10 to 600 horsepower in the fire-tube style boiler and from 5000 to 60,000 pounds of steam per hour in the water tube style boiler.

The demand for boilers of high efficiency, compact size, and single-manufacturer responsibility in the fast-growing schools, apartments and manufacturing industries, appears to forecast a long and healthy future for Superior Combustion Industries in Emmaus.

SYNCO CORPORATION

THE SYNCO CORPORATION was incorporated in 1944 by William A. Sesser who served as its President and Merwyn C. Randall who served as Vice President. Both of these gentlemen are now deceased. The Corporation first operated from a headquarters near Philadelphia, Pennsylvania and in 1950 moved to Emmaus and commenced operation from our present location at 429-431 Green Street.

The SYNCO CORPORATION is strictly a service Corporation in that we do not manufacture or offer for sale any commodity. We are engaged in applying protective coatings such as NEOPRENE BASE COATING and POLYVINYL-CHLORIDE BASE COATING to all types of industrial equipment. Our customers, for the most part, are large corporations and companies in or allied to the power producing and petroleum refining industry. We make our applications of protective coatings to such pieces of equipment as pumps, blowers, pipe and pipe fittings, etc. We have, since locating in Emmaus, supplied our services in

almost all of the 48 states, as well as a number of foreign countries. While not a large Corporation, SYNCO CORPORATION has nevertheless made the largest Neoprene coating application ever undertaken. In 1954 we undertook and completed in Venezuela a 1/16" liquid applied Neoprene lining in approximately eight thousand feet of 48" diameter steel pipe. This pipe line was used to bring sea water from the Caribbean Sea to a refinery in Venezuela which used it as a cooling medium in their refinery operations. Like applications were completed in England and Bombay, India to 60" diameter steel pipe lines.

Our labor personnel is recruited from Emmaus and some of the individual workers have traveled extensively for us. The bulk of our operations is conducted at job sites scattered all over the world, while a small portion of the applications is made in our shop on Green Street.

The present officers are Mr. H. C. Baxendell, President; Mrs. Grayce P. Seshier, Secretary-Treasurer and Mr. A. M. Stein—New York and Mr. D. L. LaBarre—Allentown, Directors.

We have prospered in Emmaus and hope to continue to do so for many years to come.

VOLNEY FELT MILLS

THE EMMAUS BRANCH OF VOLNEY FELT MILLS is a division of Lloyd A. Fry Roofing Company. The latter was founded by Mr. Fry on July 1, 1933, with its first plant located at Clearing, Illinois. The following twenty years brought forth a vast expansion program, which resulted in Mr. Fry attaining the position of the world's largest producer of asphalt roofing and allied products. Plants were established in the following places:

In 1935, Compton, California; Kearny, New Jersey; Mishawaka, Indiana; Fulton, New York;

In 1937, Memphis, Tennessee; Waltham, Massachusetts; Detroit, Michigan;

In 1938, Portland, Oregon; in 1940, North Kansas City, Missouri. In 1947, new and increased facilities were developed at Summit, Illinois, also Minneapolis, Minnesota; Stroud, Oklahoma; Robertson, Missouri; Houston, Texas; Brookville, Indiana. In 1948, San Leandro, California. In 1949, York, Pennsylvania; Morehead City, North Carolina. In 1951, Jacksonville, Florida. In 1952, Irving, Texas. In 1954, Fort Lauderdale, Florida. In 1955, Emmaus, Pennsylvania.

Mr. Lloyd A. Fry, Sr. is Chairman of the Board. Other executives of the Company are as listed:

Lloyd A. Fry, Jr., President; W. H. Barthel, Vice-President; J. Fisher, Secretary-Treasurer; J. R. Baker, Chief Engineer; W. H. Ford, Director of Purchases.

The local management is as follows:

E. F. Capps, Plant Manager; B. J. O'Sullivan, Office Manager; F. M. Myers, Plant Superintendent; H. T. Pigott, Shift Supervisor; A. D. Wertman, Shift Supervisor.

WIEAND & COMPANY

THE BUSINESS was founded in the summer of 1926, however it was on the 26th of December 1926 that the corporation was founded, with its principal business activities being the manufacture of concrete products and the retail sale of coal and building supplies. The first officers of the corporation were:

Dr. Fred R. Lichtenwalner, President; Mrs. F. R. Lichtenwalner, Vice-President; Mrs. Walter E. Wieand, Secretary; Walter E. Wieand, Treasurer.

In 1928 Dr. and Mrs. Lichtenwalner sold their holdings to the treasurer, Walter E. Wieand and his sons Albert and Randolph who became president and vice-president respectively of the new corporation.

In 1944 the corporation was dissolved and a partnership formed of Walter E. Wieand and Albert B. Wieand.

In 1946 Albert B. Wieand bought the business and has continued trading under the original name of Wieand and Co. up to the present time.

Since the installation of a new automatic machine in the spring of 1955 production in the plant has doubled.

The company presently employs 12 people, one of whom has been employed by the company since its incorporation in 1926.

One of the principal business activities of the company is the manufacture of concrete blocks, the retail sale of building supplies and Jeddo coal which has been handled exclusively for the 33 years the company has been in business.

Emmaus of the Future

THE FUTURE lies not within the province of the historian. We have observed, however, that prominent men, speaking on public occasions, do not hesitate to become prophetic. Inasmuch as such expressions in the course of time themselves become historic, we do not hesitate to note the following:

In an address on Welcome Day (Monday, August 2) during the week of the Golden Jubilee, 1909, the late Rev. David C. Kaufman, then still a young man, looked with extreme confidence to the time when Emmaus would branch out to embrace the city of Allentown on one side and the borough of Macungie on the other, all to be incorporated into the Greater Emaus! The Hon. Charles O. Hunsicker, Mayor of Allentown, responding to David C. Kaufman's address of welcome, said in part:

"This borough has a past. I believe you can be proud of the past, but as soon as you rest there, the borough will degenerate. There is no standing still. It is either grow or decay. You cannot stop now."

The Hon. Senator Marcus C. L. Kline, a native of Emmaus, in an address delivered on Industrial Day (Friday, August 6) of the Golden Jubilee in 1909, mingling advice and prophecy, said:

"Fifty years ago (1859) the Nations which prided themselves upon being the great Powers of the world, negotiated and made diplomatic arrangements with each other, with scarcely a thought of the new Republic then budding into real life upon the Western shores of the Atlantic, and in the throes of a Civil War. Now we stand, the triumphant power of the world, and have been called upon to become the Arbitrator of the international disputes of and between great nations. We are triumphant in culture, justice, freedom and Christian civilization. We triumph in manufactures and arts; and the products of American toil and soil find their way into every inhabited spot on the globe . . .

"I finally urge you, residents of this Borough and vicinity, to keep pace with the progress and advancement of other parts of this country. Invite new industries and business enterprises to locate here, and extend the welcome and fraternal hand to those who may determine to become residents here. Improve your homes for the comfort of your selves and families.

"Continue to be law-abiding and patriotic citizens, as your ancestors have been. Be and continue to be a virtuous, peaceable and God-fearing people, following the example of those who preceded you in the journey of life in this community.

"I well know that I will not and cannot be with you when you celebrate the Centennial Jubilee of this Borough (in 1959); that the span of life allotted to man will not permit. There are many, a great many, possibly the great majority of those in attendance here this week, who will not reach the hundredth anniversary of the incorporation of this municipality. There are, however, some here today, and in attendance here this week, who will be blessed to see and witness the Jubilee of fifty years hence; and if the past and present spirit and ambition of her citizenship will continue to prevail, a greater change will be manifested and observed in 1959, as the growth of half a century, than is witnessed today as the growth and expansion of the last fifty years.

"Fifty years ago Allentown was a borough approximately the size of this Borough today, possibly a little larger. Thus by a parity of reasoning, and the anticipation that the next fifty years will witness a comparative growth and expansion, we may predict and assert with much confidence, that the Borough of Emaus, half a century hence, will then equal the present population, size and wealth of the City of Allentown and known as a great industrial center.¹ Then I have reason to believe that the northern boundaries will only be limited by the boundaries of the Little Lehigh Creek; that its eastern limits then will approximately join the southeastern boundaries of the City of Allentown; that the Borough of Macungie on the west will then be one of the suburbs of a city known as the City of Emaus; and its southern boundary will in 1959 be bounded by the summit and height of the Lehigh Hills on the south and the northern slopes thereof will be occupied with palatial houses and be the sites of the homes of the wealthy citizens and aristocrats of the Municipality of Emaus.

"May all your future efforts be crowned with success and advancement; with the confidence and fervent wishes that my predictions may be realized and that the lives of a great many in attendance here today, and during this week, may be spared to witness the Jubilee in 1959."

In this Centennial Year of 1959 one of our own citizens, The Hon. Henry L. Snyder, has with less rhetoric but with sober thoughtfulness and legal penetration expressed himself as follows:

¹ In 1910 the population of Allentown was 51,913.

Onward Into the Future

BY HENRY L. SNYDER

As the great Centennial Celebration of 1959 draws to a close in Emmaus, it would seem entirely proper to take a prophetic glimpse into the future. Our Borough, now one hundred years of age, has steadily grown, and in fact, its expansion during the last decade may have been a bit too rapid. Our people presently enjoy good health, prosperity and contentment, but, as a municipality, we are experiencing the pains of rapid development. From the friendly rural village, with its dusty roads there has sprung a flourishing town with miles of paved streets and beautiful residences. Notwithstanding some idle talk, Emmaus is not a suburb, but, fortunately, it enjoys a suburban location. As the record indicates, the advantages of residing here are many; we see no disadvantages.

Everyone might make his own distinct prophecy about this Borough. However there are certain patterns of certainty about which there can hardly be disagreement. They are already so definitely established that only dire emergencies could halt them in their onward path. Relying upon facts already known, the following observations may be safely made:

The town will steadily expand southward and westward. To the north, the Little Lehigh cannot be crossed without the consent of the folks of Salisbury Township and the City of Allentown. Our finest houses will adorn the East to West streets on the northern slope of old South Mountain. To the West, Macungie and Emmaus will meet and there will come the usual talks of mergers. Controlling all matters of annexation, of course, is the Legislature and, should second-class township laws be changed, the time will come when powerful lobbies for cities and boroughs will invade the State Capitol.

Because of the acceptable location of Emmaus, a rather small number of industrialists will show some interest in locating their plants here but the solution of their problems will become increasingly difficult because of lack of space and the attitude of future residents. It will no longer be possible to make this a manufacturing community. The prospects of comfortable suburban living will constantly increase and our people will not tolerate interference therewith.

New avenues for "thru traffic" will be constructed. Streets in residential sections will be wider and lend themselves more to artistic design. Houses will be located on larger plots and farther back from the curb line. More trees will be planted and preserved by an active Shade Tree Commission.

Utility services, now purchased from private corporations, will be in for increasing criticism and public officials will come to advocate, and perhaps successfully, municipally owned utility plants. All public conveniences enjoyed by city residents will be promptly established in the Borough and, after the customary complaints have died down, property owners will gleefully increase their asking prices.

Retail stores and outlets, as now located, will experience the devastating competition given by new nearby shopping centers, and the handicaps of limited local travel. However, their proprietors will undoubtedly adjust their own plans for the future as these developments may require.

Enlargement of schools and their facilities will continue without slackening. There will be loud opposition to the constant increase in taxes and more public interest in strict economy, but the march of expansion will continue.

The pressure for far greater park and outdoor recreation facilities will grow in volume and effectiveness. Then too, there will be early insistence for public halls or buildings where folks, particularly the youths, may gather for wholesome entertainment and recreation. More than one such building will be erected.

Fraternal and civic organizations for men will have the increasingly difficult task of maintaining the interest of their members. The stronger clubs, however, will survive in spite of outside competitive interests but the camaraderie of the past will be less evident. Women's organizations will face the same problems but they will be less adversely affected by the complicated cross currents of community life.

Ever so often earnest efforts will be put forth to establish community musical, cultural and athletic organizations but no abundant and permanent success is anticipated. These unfortunate losses must be sustained because of our location in a metropolitan area.

Our fine religious background and the wholesome traditions under which we have lived serve as a firm foundation for the constant growth in numbers and influence of our church organizations. Moreover, their members will become more liberal in their support of the church and affiliated public projects.

The foregoing observations are made by one to whom the warm neighborliness of our people has been abundantly extended. In the spirit of gratitude and well wishing for all who will live here it would seem quite natural to want to preserve Emmaus in the present status and position. This is impossible; growth and change will continue. In the year 2059, our residents will be an important part of a great city extending across the Lehigh Valley from the Berks County line eastward to the Delaware River. It will be a great American City and only Americans will administer its affairs. To all who are sincerely grateful for the Emmaus of the present, the future will seem bright. Only to the ungrateful, if such there are, will the darkest clouds appear.

In this Centennial year, may we express even a stronger desire that God bless America and especially her most important borough, our own home town.

Appendices

APPENDIX A *Early Moravian Schools in Maguntsche*

APPENDIX B *The Emmaus Hymn*

APPENDIX C *Town Regulations*

APPENDIX D *Personalia*

APPENDIX E *A Moravian Petition
during the American Revolution*

APPENDIX F *About the Land of the
Congregational Village*

Early Moravian Schools in Maguntsche (Emmaus)

OF ALL THE RELIGIOUS GROUPS in colonial Pennsylvania none has contributed so colorful a chapter to the history of education in the colonies as the Moravians. Even before the actual organization of the Moravian Congregation (July 30, 1747), out of which the village of Emmaus was eventually to grow, a church school for the education of the children of the Maguntsche¹ community had already been established.

The data for the following historical sketch were gathered from manuscripts in the Moravian Archives by Mabel Haller and later published in her book, *Early Moravian Education in Pennsylvania* (1953), by The Moravian Historical Society. The author's definite aim in this book was "to restore authentically and to interpret impartially the picture of Moravian education as it was practiced in Pennsylvania during the century between 1740 and 1840." For us a notable section is that pertaining to the early Moravian schools in Emmaus, which we reprint here with the kind permission of The Moravian Historical Society.

* * *

"Plans for a school at Maguntsche had been discussed officially as early as September 6, 1745. As a result of this discussion and subsequent ones, Jacob Ehrenhardt and Sebastian Knauss submitted a sketch for the proposed schoolhouse on February 20, 1746. On March 28 of the same year,

... Brother Joseph² left for Philadelphia to attend the Synod there; however, he traveled *via* Maguntsche in the company of Brethren Seidel, Mack, Pyrlaeus and Höpfner, to lay the corner stone for the newly-planned schoolhouse. It happened in this way: After Brother Pyrlaeus had sung a hymn dedicated to the occasion, Brother Joseph set the stone in place, stepped upon it, and prayed to the Lamb of God with fervent petition, that His name alone might be honored and glorified in this settlement and especially in this schoolhouse. Afterwards a lovefeast was held with the brethren and sisters and friends of the congregation, to whom this occasion was of special blessing and who shed many tears of joy at it.

¹ It will be remembered that "Maguntsche" refers to the general area and that "Emmaus" was not used before 1761.

² *Alias* Bishop Augustus Gottlieb Spangenberg.

"The schoolhouse, of log construction, was opened on February 6, 1747, apparently several months before its completion. Christopher Demuth, a native of Moravia, and his wife were placed in charge of the forty children who had been enrolled. In June of the same year, the day school was extended to include a boarding department. Some well-trained children from Nazareth were added "as a salt," and on July 15, 1747 two New York children were admitted. The school had already developed to this point by the time of the formal organization of the Moravian congregation at Emmaus on July 30, 1747. In August, Brother and Sister Anton Wagner were sent out from Bethlehem to Maguntsche for the express purpose of visiting the people of that neighborhood and soliciting pupils for the school. The formal and official opening of the school took place on September 18, 1747, and thereafter followed a rapid succession of admissions to both the day school and the boarding department. Several Indian boys and girls were among those early pupils. By the close of the year 1747 three couples were serving the school; Anton and Elizabeth Wagner, John and Rosina Münster, and Christian and Mary Heyne. The earliest teachers, the Demuths, left the service of the school in the fall of 1747. Others who taught the school before 1750 were: Brother and Sister John G. Nixdorf, Brother and Sister John Michler, Brother and Sister Peter Lehnert, the Swedish Brother Sven Roseen, and single Brother Hobsch.

"The gradual growth of the Maguntsche school was given a sharp impetus during 1750 and 1751. On February 25, 1750, when the girls' school in the Ysselstein House on the south side of the Lehigh River was closed, the younger girls were brought down to Maguntsche. The boarding school at Frederickstown in Montgomery County, which had been opened on June 3, 1746 on the plantation of Henry Antes, was closed in August of 1750 on account of the latter's estrangement from the United Brethren, and its pupils were transferred to schools in other Moravian settlements. On August 12 sixteen boys from Frederickstown arrived at the Maguntsche school. They were graciously received into their new home by the resident pupils, teachers, and Brother Gottlieb Petzold who had been sent especially from Bethlehem to assist with the installation of the Frederickstown boys. And in 1751 still a third group sought refuge in the Maguntsche school. The Moravian school at Oley in Berks County was abandoned because of financial straits in the summer of 1751. The Oley boys were transferred to Maguntsche on September 10. This influx made it necessary during the ensuing two weeks to transfer the Maguntsche girls, together with the girls from the evacuated school at Oley, to Bethlehem, where they were distributed between the boarding school and its adjunct in the Ysselstein House on the south side. The Maguntsche school was exclusively for boys from 1751 to the latter part of 1753. These boys not only came from Bethlehem, Nazareth, Frederickstown and Oley, but among their number were included sons of wealthy New Yorkers and Philadelphians. They

were abundantly cared for both spiritually and temporally, 'with an allowance of meat twice a week.'

"Numerous changes occurred also among the staff of workers at the Maguntsche school during the eventful year of 1751. In April, the Michlers were transferred to Quittopohille, and were succeeded in Maguntsche by John Christopher Pyrlaeus. Brother and Sister Brocksch were brought to the school as assistants in June, replacing the Lehnerts. Other additions were: in July, Brother and Sister Horn; in September, Brother and Sister Oerter, the single Brethren Siedrich and Lindemeyer, the latter taking the place of Adam von Erdt. The school, reinforced by the transfer of pupils from Frederickstown and Oley, continued to prosper steadily during the year 1752. The Horns, who were returned to Bethlehem in March for a period of physical rest, mental relaxation and spiritual uplift, were replaced by Brother and Sister John Francke. In August the single Brother Loux from Christiansbrunn was added as an assistant instructor. In September Jacob Ehrenhardt and Sebastian Knauss, both of whom had planned the school originally in 1746, each gave twenty-five acres of their land to be added to the school grounds.

"After five years of fruitful service the Maguntsche school was dealt a hard blow in 1753. Its isolated location eight miles south of Bethlehem laid it open to Indian attack; and to forestall any brutal harm to the boys, the authorities deemed it wise to close the school. The evacuation plan was outlined by Brethren Lawatsch, Hehl, and Christian Seidel at a conference in Maguntsche on July 23, at which it was agreed to return half of the boys to the care of their parents, and the other fourteen, whose parents were serving the Church in distant places or were not living, were to be transported to Bethlehem. Accordingly, on August 27 the fourteen boys were brought to Bethlehem and quartered there in a room in the Brethren's House, which had formerly been occupied by the boys of the Bethlehem school. Eight teachers returned to Bethlehem with the boys.

"But Maguntsche was not long without a school. Before the end of the year, a day school for the children of the neighborhood was re-organized, when on November 19 Brother Brandmiller 'opened a school this morning with six boys for the first time with prayer and the hymn, Jesus Loves the Little Ones; conducted school with eight girls in the afternoon; and in the evening from seven to eight o'clock, held night-school for three boys.'

"By the close of 1754 it was considered safe by the authorities at Bethlehem to return the boys to Maguntsche who had been transferred to the Brethren's House during the summer of the preceding year. This was done on January 10, 1755, when a new boarding-school department was opened in the Maguntsche school, with Joachim Sensemann and his wife in charge of the household, and John Petersen, a single brother, serving as preceptor, the whole establishment under the superintendence of John

Ettwein and Francis Boehler with their wives, now in charge of the entire department of work among the children of outlying places. The scene of the boys' departure from the Brethren's House and their trip to Maguntsche are realistically depicted in the *Bethlehem Diary* of January 10, 1755 as follows:

. . . This departure of the boys took place very leisurely. A lovefeast was tendered to them at breakfast this morning in the dining-room of the Brethren's House, where at 10 o'clock following they enjoyed also a light mid-day repast, being entertained with music during the course of the meal. Their attention was called to the Text of today. Upon leaving, they expressed their gratitude to our beloved Father Nitschmann and Lawatsch and especially to Brother Gottlieb Petzold for his love and care, enjoyed by them during their stay in Bethlehem and in the Brethren's House. Our dear Father Nitschmann blessed them with the hymn 'Let them stand before Thee, cleansed in the blood of Thy Grace, and go forth on their pilgrim path with Thy seal upon their brow!' Our older Bethlehem boys accompanied these fourteen little pilgrims (who departed two by two, and were very inspiring to behold) as far as the Lehigh, and standing on this shore, serenaded them with hymns until they had reached the other side of the river. Br. Ettwein and the older boys left our Inn and traveled to Salisbury (Maguntsche) on foot. The smaller boys followed in a wagon. The two Brethren, Jacob Ehrenhardt and Sebastian Knauss, as a testimony of their love and joyful reception, had come with their two wagons to fetch the boys; and a third wagon had been given them from here.

"In July of 1755 John Schmidt and his wife went to the Maguntsche school to succeed the Sensemanns in their household supervision. At that time the number of boys in the newly-formed school was sixteen. In 1758 the Engels were brought to Maguntsche to replace the Schneiders in their school work. In the same year Jacob Ehrenhardt and Sebastian Knauss, who six years earlier had given fifty acres to the school, donated jointly 102 acres of land for the erection of a Moravian hamlet. The tract lay at the foot of South Mountain and included the church, school and adjacent grounds. . . .

"Brother and Sister Schweisshaupt taught the school during the first half of 1760, being replaced by Brother and Sister Daniel Neubert on August fourth. On that date there were ten boys and ten girls in the school. The Neuberts were succeeded by Brother and Sister Pitschmann on August 11, 1762, when there were fourteen children in attendance. In 1763 the Pitschmanns, in turn, were followed by Brother and Sister Wagner who had previously served the Maguntsche school from 1747 to 1750. During the Wagners' direction the school again flourished; and in 1763 the substantial building on the opposite side of the street was erected as a home of refuge in case of Indian attack. It was for a time used for school purposes. The Wagners were replaced by Brother and Sister Lindenmeyer on November 28, 1766. The latter remained at Emmaus until 1774, when they were superseded by Brother and Sister Langaard from Lancaster. The following teachers served in the Emmaus school during the last two decades of the eighteenth century; 1778, Brother Franz Boehler; 1779, Brother and Sister Schwihel; 1781, Brother

Anton Wagner; 1784, Brother and Sister Krogstrup; 1786, Brother and Sister Bagge¹; 1791, Brother Grube; 1796, Brother Ludwig Boehler.

"On November 15, 1805, Brother Bardill reported to the Provincial Helpers' Conference that

. . . it was nigh unto impossible for him to continue to conduct the Emmaus school, because the brethren there want classes held from 8 to 12 in the morning and from 1 to 5 in the afternoon. He cannot stand such long hours.

The Conference admitted that such a schedule was too heavy, and granted Brother Bardill permission to hold sessions for three hours in the morning and for two hours in the afternoon. He was encouraged to conduct the school to the best of his strength and ability, and to comfort himself with the faith that 'whatsoever one does for the young and tender minds of children will some day bring forth good fruit for the honor and praise of our Lord.' Brother Bardill remained at Emmaus until January 13, 1807, when Brother Joseph Leinbach was appointed schoolmaster.

"Although the references to the Emmaus school after 1810 are very few and widely scattered in the Moravian records, they prove conclusively that it continued to function as a congregational day school for the community of Emmaus until the middle of the nineteenth century when it was replaced by the public school."

¹The brethren who taught in the Emmaus school down through the years were, with a few exceptions, at the same time the ministers of the congregation, assisted by their wives.

The Emmaus Hymn

THE HYMN written by Bishop Spangenberg for the occasion of the official naming of the young congregational village on April 3, 1761 is here printed in English translation. A literal translation from the original German was done in 1938 by the late Dr. W. N. Schwarze. For the historical service held by the Moravian congregation on Sunday evening, April 26, 1942 to commemorate the naming of Emmaus Roy E. Iobst rendered Dr. Schwarze's literal English translation into the verse form of the original, namely, a four-line stanza of riming couplets in iambic tetrameter.

When Christ had risen from the dead,
The path of two disciples led
Toward distant village for abode—
They took the old Emmaus road.

As curious happ'nings they reviewed,
A Stranger broke their solitude,
Saying, "May I indeed inquire
What things these are ye say transpire?—

"Your troubled looks bespeak some woe!"
"Art Thou just come, and dost not know?
Hast Thou not heard it from the mass,
The things which now have come to pass?—

"What mean we, Sir?—The tragic news
Of Him they call'd King of the Jews,
Of Jesus, who in word and deed,
Was God's great gift to human need.

"We trusted that it would be He
Who should set Israel's people free—
Messiah great, no kin to thief!
But now our hearts are filled with grief.

"Our rulers weak have Heav'n defied,
Condemned Him to be crucified;
In Pilate's hall He heard His doom—
'Tis three days since they sealed His tomb!

"But now we are astonish'd more
That women, known to us before,
Who early sought His tomb (in vain)
Heard angels sing "He lives again!"—

"Then certain of our comrades went;
To prove these things was their intent.
The sepulchre no more was sealed:
The Christ had ris'n! His wounds were healed!"

Then spake He thus, "O fools, how prone
To disbelieve what has been shown;
Have not the prophets long ago
Revealed that Christ must suffer so?

"From Moses ye have heard it told
How God His plan must thus unfold;
From prophets old ye could have learned
That thus the Christ should be discerned.

"That through His suffering came His joy
In giving life none can destroy.
However, here's Emmaus now,
I must go on, if you'll allow."—

"Kind Sir, will you not please consent
To come with us—the day's far spent,
The evening shadows steal this way."—
"If so it pleaseth you, I'll stay."

As they partook of daily bread,
His words their hungered spirits fed;
He took the bread, and blessing spake,
And, breaking it, had them partake.

Their eyes were opened—Christ was here!
Forthwith they saw Him disappear.
"Did not our hearts burn as He taught
Of many truths for which we sought?"

They rose up then that very hour,
Proclaimed to all this mighty Pow'r.
Today our hearts and souls rejoice
That old Emmaus heard His voice.

**Now here we build a village small;
Toward its completion we give all;
Here, too, our hearts within shall flame—
Emmaus, then, shall be its name!**

Here grant us too Thy Presence dear,
 As though Thou wast in body here;
 While we enjoy Thy gifts of love,
 Lord, bless us richly from above.

Fore'er Thy presence, Lord, assure,
 Who art the Saviour of the poor;
 May Thy pure Word and Sacrament
 Our Christian brotherhood cement.

Though we may be of humble heart,
 Make us of Thy great Church a part,
 And if by enemies beset,
 Be Thou our peaceful Ruler yet.

Besprinkle now Thy blood anew,
 And give the timid courage true,
 That in Thy love we now may build;
 With faith in Thee may we be filled.

Show Thy heart's joy to little ones:
 Arouse our daughters and our sons;
 Prepare those of unmarried state
 Their lives for Thee to consecrate.

May all those join'd by marriage vow
 Thy blood-bought grace experience now,
 May choirs of boys and girls seek truth—
 For their example, Thine own youth.

Be Thou the widow's guiding Hand,
 Cause her Thy ways to understand;
 Direct the widower aright,
 And with Thy will his will unite.

Now, Lord we close our hymn to Thee;
 Though shamed by blood-stained Calvary,
 We pray that, as to Thee we cleave,
 Such as we are Thou wilt receive.

Town Regulations

THE MORAVIAN *Gemein-Ort*, or congregational village, surveyed and laid out in December, 1758, was officially given the name of Emmaus by Bishop Spangenberg on April 3, 1761. On July 7 of that same year a set of regulations consisting of 45 sections was adopted for the physical and spiritual welfare of its inhabitants.

These regulations deserve to be printed in full, not only because they present an interesting commentary on eighteenth century life, of special interest to the curious, but rather for their ethical and sociological implications. They were probably drawn up by the Moravian authorities in Bethlehem for their *Gemein-Orte* wherever such might be established. The same regulations, differing only very slightly in their phrasing, were adopted by the *Gemein-Ort* of Lititz, Pa. on August 7, 1759.

We have been at pains to preserve the archaic spelling and capitalization of the original manuscript in the Archives of the Moravian congregation in Emmaus.

PRELIMINARY CONDITIONS

or

TOWN REGULATIONS

Which every Person desiring to become an Inhabitant in the new Town or Village called Emmaus, situate in the Township of Salisbury in the County of Northampton in the Province of Pennsylvania, must previously agree strictly to observe and adhere to, to wit,

1. Forasmuch as the fundamental plan and original Design of Building the Congregation Village Emmaus,—is principally to establish a suitable Place where Persons belonging to the Brethren's Church, or any *Tropus* or particular Branch thereof, living either in Towns or on their Plantations, may have for themselves and Families a *Cura Animarum* and preservation from dangerous and hurtful worldly Connections and their Consequences; which Care and Preservation and other spiritual Assistance they are but too sensible cannot be had in their present Places of Abode, living either mixt with other People of different Sentiments and Practice, or on Plantations too remote from our Churches and Congregation Houses: It necessarily follows therefore, that, strictly speaking, no-

body can have leave to reside in this village, but those who belong to the Brethren's Church and such who earnestly desire to live a peaceable and quiet Life in all Godliness and honesty, whereby they for themselves and their own Hearts may have Benefit; mutually build up each other; have the Word of God richly dwelling amongst them; train up their Children for our Saviour; preserve their Sons and Daughters for him; become a Blessing and Advantage to the Province; a Pleasure to the Magistrates and an Honour to our Saviour.

2.—A second Reason for building this Village; that it's Inhabitants in the Emergencies and Troubles of War (as has been the Case since the year 1755) may be in a Condition mutually to assist each other, as well as generally to render the Difficulties incident to human Life more supportable.

3.—To the End that these two Purposes may be fully attained, a Number of Brethren in Emmaus, as a Committee of Arbitrators for the Management of temporal Affairs, are to be appointed, for to regulate and keep in good Order every Thing relating to the Village and it's Inhabitants. The Elders and Wardens of the Congregation, as well as those of each respective Choir, for the Time being, are ordinarily to constitute a Part of this Committee.

4.—Whoever has a Mind to remove to and establish himself in Emmaus, must above all Things, first lay before the said Committee a true and just Account and State of his temporal Circumstances, particularly of his Debts, if he has werewithal (*sic*) to discharge them and the Time when; and in Case it be required by the Committee he must pay them off before he obtains Leave to build.

5.—The Landlord will give each Settler in Emmaus a Lease, and the Tenant, on his Part must bind himself, his Executors and Administrators in a Bond of five hundred Pounds Sterling Penalty to perform the Covenants contained in such Lease.

6.—Every Inhabitant in Emmaus must, as is meet and right, not only conduct himself in all Things agreeable to the Laws of the Province (for we will not be a disorderly People) but likewise must conform, without Exception, to all the Congregation and Village Regulations which under the Directorium of the *Unitas Fratrum*, now are or hereafter may be made.

7.—Under this Head is to be reckon'd first of all; that every Inhabitant of Emmaus shall own and acknowledge the Authority of the said Committee of Arbitrators for temporal Concerns and engage to act conformable to their Town-Regulations; as also upon any Differences arising between Neighbor and Neighbor, that they will refer the Matters in dispute unto the aforesaid Committee of Arbitrators (a usual thing in this Country) to settle them amicably; And should the voices be equally divided on both Sides, that then the President of the said Committee, as Umpire, shall at all Times decide the Matter in Question, whose Deter-

mination shall be binding to both Parties, as tho' they had actually enter'd into Arbitration Bonds.

8.—That, not only all lightminded, disorderly and useless conversation, but also all Intercourse between Persons of both Sexes, as well married as single, both within and without the Village, contrary to our avow'd Choir-Principles, must be carefully avoided: For which Reason every Master of a Family, having Children and Servants of both sexes, must make such Disposition in their Houses, that all Soul-Damage and Offence may be prevented, and in Cases of that Nature always to act subordinate to the advice and Direction of the Committee.

9.—That no Inhabitant follow any other Trade or Business, save that only which he follow'd at this Admission into the Village, unless he obtain the Consent and Approbation of the Committee for so doing.

10.—That all Traffick be carried on with ready Money or Money's Worth, and that at a Word, without cheap'ning. In general every Inhabitant of Emmaus in Matters respecting Trade and Commerce, is to govern himself according to the Prescription of the Committee, to the Intent that the Interest and Welfare of every Individual there residing, may be duly attended to 'and promoted.

11.—That None either borrow or lend Money, without the previous Knowledge and Consent of the aforesaid Committee.

12.—That None give even a Night's Lodging in his House to any Person whatsoever, without his first having acquainted the Committee thereof and obtained their or the Warden's Approbation. In like manner, That no Inhabitant, nor any Person belonging to him, by his Direction, do undertake a Journey either far or near without first consulting the Wardens thereupon.

13.—That no Person do presume to act in the Capacity of a Doctor, Surgeon, Empirick or Midwife, Nor, on the other Hand, shall any Inhabitant consult or advise, in medicinal and chirurgical concerns or in Matters of Midwifery, with any other Persons than those authorised and appointed by the Congregation, unless it be with the Privity and Consent of the said Committee or the Wardens of the Congregation.

14.—Further, that inasmuch as a Congregation-Village must have many necessary Expences to defray, for the wellordering of the Whole or some particular Branch thereof e.g. Night-Watch's, digging, making and repairing Wells and Pumps, Provision against Fire and the Irruption of Savages and no Inhabitants therefore ought to withdraw his Hand, but chearfully (*sic*) contribute, on such occasions his proportion as shall be resolved on from Time to Time by the aforesaid Committee or by special Committee to be composed by a select Number of the Inhabitants.

15.—All those who have leave to build Houses, must firmly agree to this; that neither they, their Executors or Administrators have Power to sell, let, hire out, or even give away their Houses, Lots and Improvements in Emmaus, nor any Part thereof; unless they have authority for

so doing in Writing from the Owner of the Soil or his agents or from the aforesaid Committee.

16.—The Landlord pays the Quit-Rent for the Land to the Proprietaries; But all other Taxes, now laid or hereafter to be laid by the Government: on Persons, Lots, Houses and personal Estate are to be defrayed by the Tenants & the Owner of the Soil indemnified against the same.

17.—Nothing shall be taught or preach'd in Emmaus, but what is conformable to the Gospel of Christ. Has any One an Opinion peculiar to himself, such a person may be indulg'd therein, provided he seek not to propagate it.

18.—It is Expected, that on all Occasions, that when the Congregation is expressly convened, each Person appear at the appointed Time.

19.—No Difference shall subsist in Emmaus longer than eight Days; nor shall any complaint be lodg'd, unless within the Time aforesaid limited, no Accommodation can be effected: In which Case, the Matter in Dispute shall then be laid before the Committee & by them determined in such wise, that a Decision be made & the Affair finally adjusted, in the space of eight Days, between the Accuser & Accused, that so the Umbrage given may be immediately abolished—which is to be done at the Cost & Charge of the Person, who in the Judgment of the Committee has been the Agressor.

20.—No Meetings, either public or private shall be kept without Lights, on any Account whatsoever.

21.—Whenever the Congregation negotiates Matters by any Member of theirs, the whole Body is necessarily responsible; however his Authority for so doing must first have been subscribed by the Committee or the President & Clerk of the same: Should any one notwithstanding transact any Thing in the Name of the Congregation, for which he had no such Commission, he shall answer for it according to Law, & moreover forfeit thereby his Privilege of continuing in Emmaus.

22.—He that borrows shall repay at the appointed Time, unless he can make it appear, that it was not in his Power to keep his Word; in which Case another reasonable Time shall be fix'd & agreed upon. He that lends to Others shall set a Time when it is morally possible he may be repaid. No One shall bespeak a Thing that he knows he cannot pay for when he is to fetch it away.

23.—No Dancing-matches, Tippling in Taverns (except for the necessary Entertainment of Strangers & Travellers), Beer-Tappings, Feastings at Weddings, Christenings or Burials, common Sports & Pastimes, Gaming with Dice Cards etc., nor the playing of the Children in the Streets, shall be so much as heard of amongst the Inhabitants. They whose Inclination is that way bent cannot live in Emmaus.

24.—Those whose Time is mostly engross'd by the Business of their respective Offices & Functions in the Congregation & have not wherewithal to live upon, must be provided for by the Congregation, as Cir-

cumstances & Necessity require. Otherwise every Inhabitant in Emmaus must labor with his own Hands & eat his own Bread. Those who by Reason of Age, Sickness or Poverty are incapable of so doing, the Congregation will maintain if so be they have no Relations, who according to Holy Writ, ought to do it.

25.—Should any Person, by the all wise Providence of God, be deprived of his Senses, he shall for God's Sake be mercifully treated & patiently born with, & be Committed to the Care of discreet Persons to be attended & nursed by them as to Soul & Body; and if so be he is restored again no mention shall be made of his former Situation in any wise.

26.—Every Brother & every Sister shall be respected in the Offices they respectively bear in the Congregation; nor shall any Person presume to be disobedient to or oppose a Servant of the Congregation, or any one else in the exercise of his Office.

27.—Those to whom the Inspection over Houses, Wells, Fields, Roads, Taxes etc. is committed, shall be assiduous in their Offices: Should any Mistake or Fault happen to be made on their Side, no one in such Case shall resist them, but rather lay the Affair before the Committee & leave it to their Determination.

28.—The exclusive Privilege of setting up a Store, Apothecary's Shop & Tavern is reserved for the publick Benefit of the Congregation Village. Besides these no other Person shall in any sort meddle with Store or Shop-keeping or exercise the Business of an Apothecary nor shall anyone else be allow'd to keep a publick House.

29.—A Brother shall be allow'd & appointed to receive all the Profits that accrue by the above Regulation or by any other Ways or Means, who shall make it his proper Business to keep just Accounts of his Receipts & Disbursements & Quarterly or oftner, if required, lay them before the Committee; that so all Things may be transacted honestly in the Sight of God & Man.

30.—Whenever it happens that any one cannot be permitted to reside any longer in Emmaus, the Committee with the Consent of the Bishops and Elders of the Brethren's Church, who for the Time being have Emmaus under their Care & Direction, is then to notify the same in Writing & insist upon his leaving the Place.

31.—Nevertheless no body, in such Case, shall loose the Benefit of their Improvements, but shall be satisfied for the Same in the Manner prescribed in the Lease.

32.—Goods which are to be had in Emmaus, shall not without urgent necessity be bought elsewhere.

33.—To the End that good work may be made & the same be sold for a right Price; there shall be establish'd a *Board of Masters*, who shall have the superintendence over all the Trades & Professions exercised & carried on in Emmaus. In the Beginning however, the Committee may

take the Charge upon them. When every Inhabitant in Emmaus must strictly govern himself according to the Rules & Orders the Committee or Board aforesaid shall in that respect ordain & Make.

34.—All Fraud & over-reaching of ones Neighbour; likewise any premeditated Mischief done to the Woods, Fences, Fields, Fruit-Trees etc. belonging to the Owner of the Soil or any other, shall be deemed infamous. As generally all other gross heathenish Sins, to wit, Whoreing & Wenching, Gluttony & Drunkenness, Cursing & Swearing, Lying & Cheating, Pilfering & Stealing, Quarreling & Fighting shall not even be heard of in Emmaus, he that is guilty of the like cannot be suffered to continue there.

35.—All Parents & Masters (whose Children, Servants, Maids or Prentices are under their own Roof) as well as those who have the Care of the Choir Houses, shall see that the People under their respective Charges may be within at seasonable Hours & all Night-Walks prevented. In general Parents & Masters shall be accountable for their Children & Families, & when any of them misbehave or do amiss, it shall be required at their Hands, unless they have given the Committee timely Notice & Information that one or another of their Household is intractable, that so Measures may be taken to put a Stop to any consequent mischievous Effect or else, if needs must, that the incorrigible transgressing Party may be turn'd away.

36.—He that sees, hears, or comes to the Knowledge of any Thing, by which danger & hurt to Soul or Body or otherwise Offence & Scandal may in any Sort ensue or arise, either to the whole Place or any particular Brethren & Sisters, or even to a single Person, must by no Means conceal it, but take the first Opportunity, with Prudence & Discretion, to reveal the Matter unto such Persons as of Right should be acquainted with it e.g. the Elders & Wardens & such like Persons in the respective Choirs. Those who act not in this Manner shall be look'd upon as Accomplices.

37.—Every Man must be circumspect & careful in Regard to Fire & subject himself therein to such Rules as shall be establishe'd amongst us.

38.—The Streets of the Village shall be kept orderly & clean by the circumjacent Housekeepers, who shall not throw or cause to be thrown out any Straw, Dung or other Filth, but shall carefully lay the same behind their Houses, in their Yards or Gardens. Nor shall any Tools or other Things of general Use or Value be carelessly left lying about in publick Places.

39.—Any Damage done to Wells, Ways, Houses, or other Things of a publick Nature, shall be repaired & made good at the Cost & Charge of the Person or Persons thro' whose Fault & Neglect the same happened.

40.—No Body shall use & make free with a Thing belonging to his Neighbour without first having obtain'd his Consent.

41.—No Marriage shall be contracted or made without the Privity & Approbation of the Elders of the Congregation & Choirs; nor shall any one

attempt to promote or make secret matches. He that is minded to act otherwise, whether it be by himself alone or in conjunction with others, forfeits his Right of being an Inhabitant of Emmaus.

42.—The Sick shall not be promiscuously attended & nursed, but according to the received Regulations of the Congregation.

43.—No Journeyman, Prentice, Servant, Maid, or Negroe shall be received into any Family, without the Privity & Approbation of the Committee. And every Housekeeper shall put away all such as soon as they become Seducers.

44.—It is a good & necessary Thing for every one to make his Last Will in due time. The Committee can be consulted in that respect from Time to Time as Occasion requires.

45.—The Committee of Arbitrators under the Direction of the Elders & Bishops p.t. is to have the superintendence of the foregoing Articles, & generally of the whole Village & its Inhabitants, of what Rank & Condition soever.

The foregoing Statutes were subscribed by Sebastain Knauss, Andreas Giering, Bernard Wuensch & Matthias Woehner, the seventh Day of July 1761. In the presence of us

(Signed) DANIEL NEUBERT

Personalia

THE OBITUARIES prepared by the early Moravian ministers and meant to be read at the funeral services of the deceased were afterwards entered into the official church diary. Those of the early period in the history of Emmaus afford valuable biographical data. The following translations of a few of these only inadequately convey the excessive fervor of eighteenth century pietism. At the same time they may help us of the twentieth century to relate ourselves more intimately to the lives of our founding fathers and the age in which they lived.

JACOB EHRENHARDT

Jacob Ehrenhardt was born on Maundy Thursday in the year of our Lord, 1716 at Märstadt near Worms in the Palatinate. He was baptized at Dalsheim and reared in the Lutheran faith. His parents were Johannes Ehrenhardt and Anna Margaretha Funck. In the fall of 1739 he left his native land and came to Pennsylvania. He married Barbara Andreas on Holy Trinity, 1740. In the same year, according to his own words, he first became concerned about his spiritual welfare.

He felt his way around like a blind man, but more externally than from within, going now to hear this preacher, now to that one, praying more than ever both morning and night, seeking to put aside the evil and to do only the good, but nothing quieted the unrest in his soul. He even began to be doubtful about the preachers. He cast himself at the feet of God and prayed that He might lead him to His people, who might show him the way.

In 1742 he got to hear about the Brethren whom he visited in Bethlehem and soon became convinced in his heart that they were truly of God's people. Soon thereupon several Brethren, among them David Nitschmann, visited him and held a song service in his house. They told him of the miracles the dear Saviour had wrought through his Word as told in the Gospels. This became an enduring blessing for him and his wife. Then too he felt that he had been shown a special grace, of which he often reminded

himself all his days, namely that the Apostle¹ of the Lord had himself preached here in his house. Not long thereafter he was invited to partake of the Holy Sacrament in Bethlehem.

When Brother Joseph instituted our little Congregation on July 30, 1747 in the *Saal* at Bethlehem, he became not only a member of the same, but also a co-participant of the Body and Blood of Jesus. At the same time he was ordained as a warden of the congregation, in which capacity he served with zeal and punctuality to the end of his days. Jacob Ehrenhardt was a forthright man of integrity; his heart was attached to the Saviour, ever ready to serve his own Brethren and his neighbors, who all held him dear.

Early on January 30 (1760) he complained of a headache and pangs in his chest, whereupon he said to his wife Barbara, that he was going to be ill. He became feverish and suffered great thirst. Daily he grew weaker. Many of the Brethren took turns to watch over him, and spared neither medicine nor attention. Since he had endured much worse illness in the past, he thought it no reason for "going home," but at last, growing weaker and weaker, he several days ago took warm and affectionate leave of the members of his family. Early on the morning of the 7th of February it became very evident that he would soon be passing over into the arms of the Bleeding Bridegroom. He expressed no further wishes but to have them sing him a hymn, during which he now folded his hands, now lifted them, pleading fervently to be released as a poor sinner, and begged all those who had attended him for forgiveness of sins. His mind remained clear up to the last quarter hour. He departed at half past seven in the evening.

His wife Barbara had borne him nine children. One son and four daughters had preceded him into Eternity.

His mortal remains were committed to God's Acre on February 10, with numerous friends from nine miles around, while Brother Peter (Boehler) conducted the liturgy.

Thus did Brother Johannes Schweishaupt write in his *Diary* for February 7, 1760, about Jacob Ehrenhardt, one of the two Patriarchs of Emmaus.—Biographical data and death notes are also entered in the *Kirchen-Buch 1*, pp. 33 and 34.

¹ Count Zinzendorf was called *Der Jünger*, The Apostle, by his devoted followers.

SEBASTIAN KNAUSS

Our departed Brother Sebastian Henry Knauss was born October 6, 1714, in the village of Titelsheim in the Wetterau (Wetteravia) and was baptized on the following day. Ludwig Knauss was his father and his mother's maiden name was Anna Margaretha Goerlach. His parents brought him up as a member of the Reformed Church. He came to this country in the year 1723. In his early manhood he learned the trade of wheelwright.

In 1741, on the first of January, he married Anna Catherine Transue. From this most happy wedlock there survive him thirteen children, eight sons and five daughters. Furthermore, he was permitted to see twenty grandchildren.

With reference to his connection with the Moravian Church, in which he has been so many years a worthy and beloved member, the following may be said: While he was learning his trade in the employ of our dear Brother Henry Antes, he at the same time was benefited so much spiritually that he was led to meditate deeply about the condition of his soul. Fearing that all was not well, he began to meditate and his soul was filled with restlessness and anguish. In the meantime his marriage took place. In 1742, together with his wife, he visited Bethlehem; their visit was the occasion of a new spiritual experience.

At the organization of this little congregation (Emmaus) in 1747, he became a member of the same. Prior to this time he already had belonged to the denomination in Bethlehem.

He also had the good fortune and the joy of serving the newly started work of the Lord in this neighborhood as a steward, besides furthering the good cause energetically in every possible way; yes, his cheerfulness and readiness were an inspiration to others.

In this state of heart and mind he did his duty as steward and sacristan with faithfulness and punctuality through all these years, until his Creator's hand relieved him from further duty.

As far as a eulogy is concerned, it is best to leave that to Him who said: "Well done, good and faithful servant." Our departed brother never desired to seem anything else before God, angels and men, than a sinner, to whom had been given the grace of God through the sacrifice of Jesus. His memory shall be blessed.

We must admit that his departure is our sad loss. His dear wife has lost a loving husband; his children a true and exemplary father, and the local congregation a friend and a neighbor ever ready to help.

The cause of his, at this time, unexpected demise, was a cold which developed into inflammation of the chest (Pneumonia) and was so malignant that he clearly recognized it as the will of the Lord that this sickness should soon lead to the consummation of his election by grace through the wounds of Jesus. Thereupon he wisely set his house in order: commended

his dear wife unto the everlasting Husband; blessed his children in a truly patriarchal manner—then busied himself only with the one thing needful.

The frequent singing of hymns was the joy of his heart. Yes, amid pain and when the mind was wandering, the hearty singing of hymns revealed what filled his heart.

Under these circumstances our Brother Knauss finished the course of his life on February 26, 1777, aged 62 years 5 months and 3 weeks.

The above obituary of Sebastian Henry Knauss was entered into the church *Diary* for the year 1777 by Brother Andreas Langgard who served the congregation from June 30, 1773 to March 21, 1777. It was translated from the German by the Rev. Samuel H. Gapp and included in *The History and Genealogy of the Knauss Family in America*, by James O. Knauss and Tilghman J. Knauss, Emaus, Pa., 1915.—Brief biographical notes are also in the *Kirchen-Buch* I, pp. 23 and 24, and on p. 288.

ANDREAS GIERING

After Jacob Ehrenhardt and Sebastian Knauss no one figures so frequently in the early annals of Emmaus as Andreas Giering, the son-in-law of Sebastian Knauss. He was the first to build and occupy a house in the newly laid-out little village. He did not wait for someone else to write his obituary, but in his latter years himself began to narrate the events of his life. Fortunately the narrative was continued after his death by the then minister, Brother Johannes Molther. The following English translation was done by Charles J. Bornman from the original German manuscript in the Moravian Archives in Emmaus. Brother Giering relates:

I was born on August 19, 1729, in Boll, Wuerttemberg, of Lutheran parents, and learned the shoemaker's trade. By nature I was very attentive. I had a peculiar fondness for the beautiful Christmas and Passion hymns. In my fourteenth year I was confirmed and partook of the Lord's Supper, at which time I experienced a strange feeling. I promised the dear Lord, that I wished to remain everlastingly faithful to Him, but ere long I lost this feeling in my heart. I continued restless, and the depravity of my youthful nature aroused me very much. I intended to postpone my conversion until I became older; but my restlessness increased, and I was fully convinced that if I should not become converted, I should of necessity be lost forever; and thus I continued to my seventeenth year. It was in 1747 that the first sermon awakened me; for as the preacher described the condition of the natural man, I was surprised that he knew fully the condition of my heart, and I was persuaded, that as I then felt, I should be lost forever. But he described the love of Jesus so appealingly, that I immediately found consolation in and love for the Saviour, and I bore testimony to others of what I had experienced in my heart. Through the grace and the peace I felt in my heart I took comfort in all things, since there was now no condemnation in me, for I believed that the Saviour had forgiven my sins. But since I again felt my wretchedness, I again became confounded, and thought that what I had believed was mere imagination. I resolved to leave the place and postpone the matter until I should become older. I found employment with my brother and concealed the truth that I recognized. In the meanwhile I read the Bible zealously. The words of the Saviour, "My sheep hear my voice," convinced me, that since I did not follow Him, I had no peace in my heart. In the meanwhile the so-called Soldier-Brethren (Soldaten Brueder) found quarters in our place. I soon became acquainted with them and learned to love them. I revealed the condition of my heart to them, and they directed me to the Saviour, telling me that no one was too wicked to come to Him. This gave me new courage, yet I did not wish to appear as I actually was. At the same time, in company with the Soldier-Brethren I attended the meetings of Dr. Reis at Sulz faithfully. My acquaintance with them continued up to the time of

their departure in the year 1748, when twelve of them went to the congregation at Herrnhag. Their first letter from that place occasioned extraordinary reflection on my part, and I had a desire to be with them also. I experienced a great blessing in my heart when I visited them in the year 1749 and I was convinced that this was a people of God. I took home with me, therefore, a good impression of the congregation and determined to return in two years.

When at length I desired to carry out my intention, I heard to my sorrow that the congregation at Herrnhag had dispersed and my dear Soldier-Brethren had crossed the sea to Pennsylvania. Therefore I considered day and night also to go thither. Together with several other friends, who were of the same mind, I set out on my journey thither in the year 1751, and had the good fortune to cross the sea in the ship "Irene" and profited much by the agreeable fellowship of those whose destination was Bethlehem. I went along to Bethlehem and remained there three weeks, but since I owed my passage, I was advised to go to the late Brother Jacob Ehrenhardt, where I worked for sixteen months in order to discharge my obligation. When my term of service was over, I considered, whither I might now go, and reflected upon the career of my life thus far. Since I believed that I belonged to the congregation, I told the Brethren, and continued to go to Bethlehem. I soon received permission to live there, moved into the Brethren's house and remained there five months. Because of the baseness of my heart and because I shrank from declaring my true condition I was placed in a separate class of instruction. In spite of the fine testimonies at the chapel which delighted me very much and at times encouraged me, I could not believe that I should prosper here. If I should be received and be admitted to the Lord's Supper and again go away, then I should wish never to have been born. Thus I found myself in great distress and at length revealed my condition in tears to the choir-leader; for I thought if I should leave in my present condition, I should be forsaken by God and by man. The choir-leader and other brethren assured me that they would show an interest in me and persuaded me to return to Maguntsche, which I did with embarrassment. Now I equipped myself once more and worked industriously at my trade. My heart became much lighter and I often visited Bethlehem, and implored the Saviour not to leave me, for I was a poor creature, and could not live without Him. I also asked Him to forgive my sin, namely, that because of my baseness I had left Bethlehem. He permitted me to feel that He would receive me anew and did not wish to leave me. Since I could not longer manage my affairs very well and remain single, I intended, with the advise of the brethren, to get married. Accordingly I was united in marriage with Maria Catharina Knauss by Justice Timothy Horsfield in Bethlehem on March 4, 1754, and the dear Saviour added his blessings. The Brethren and Sisters in Bethlehem and Maguntsche received us cordially and we were admitted into the Society. In the year 1754, when the Synodus was here, I together with my wife,

was received as a member of the congregation, which seemed to me to be a new seal and assurance of my election by grace, so that now I belonged to the people of God. I prayed the Saviour to keep me with Him and His congregation, until I should have the grace to come to Him. We were soon admitted to the Lord's Supper. This was something extraordinary for me, for something like this I had never experienced; it was a supremely blessed enjoyment for my heart. My course in the congregation was a blessed one, and I experienced much joy. We were soon appointed as sacristans, and at that time I regarded everything I was asked to do as a privilege. When in the year 1759 Emmaus was organized as a community, I had the pleasure of moving into the first house, and at the time I am writing this in January, 1793, it is thirty-three years that I have lived in this pleasant congregational village, in which I have found abundant subsistence and was blessed with thirteen children. Two of them have gone home, and the others all had the good fortune of belonging to the congregation.

Here ends the manuscript in Andreas Giering's own hand. After his death another hand adds the following:

Since that time (the time of writing the above autobiography.—Tr.) up to that of his blessed departure, which includes a period of more than ten years, six more of his children, all of whom were grown up and some married, namely one son and five daughters, preceded him into eternity. Together with his wife, who survives, during the forty-nine years of their married life, he lived to see forty-two grandchildren, of whom twenty-five survive; likewise ten great grandchildren, of whom nine continue to live here below.

For many years our departed brother served the local congregation as steward in accordance with his knowledge and insight; although it is not to be denied, that during his tenure of office, on various occasions, because of a noticeable departure from the duties of unfeigned love, he hurt the feelings of one, then of another, nevertheless the service which he rendered should be held in grateful remembrance by the congregation.

In view of the infirmities of old age and a state of ill-health he felt constrained to resign as steward in the year 1794. In the meanwhile he continued as a member of the Committee, a meeting of which he attended for the last time on the 15th of January of this year (1803). From this time on his increasing ill-health compelled him to hold back, however unwillingly he missed the meetings. His sickness consisted in a wasting away with which he had been affected for many years; and he now declared very decidedly, that he would never get up again, as in former years he had done repeatedly. As he partook of the Lord's Supper for the last time, which was administered to him in his room, he testified very feelingly, that through the forgiveness of his dear Saviour he found consolation in all things, and as far as he was concerned he retained no ill will toward anyone.

Up to the 19th of February his feebleness increased only gradually. On this day, however, he was attacked by so violent a fever and by con-

vulsions, that his early dissolution could be expected. He recovered, however, to a considerable extent, and turned his attention now to setting his house in order in every respect. With humble acknowledgement of his great unworthiness, he bore witness to his sincere gratitude for the many blessings which the hand of God had poured out upon him, and with respect to the attitude of his heart one could not help but believe with the greatest consolation, that he had peace with God, through our Lord Jesus Christ. During the last week of his life he could leave his bed only occasionally, but seemed to suffer no more unusual pain than that of an ever increasing asthmatic condition, which was very pronounced during the last days. On the 17th instant (March) he bade a touching farewell to his wife and the children present, expressing the wish of a father for their welfare, whereby also the absent children were included. At his request, after a fervent prayer of absolution for forgiveness of all errors that he had committed, the blessing of the Lord and of the congregation was imparted for a happy consummation. With full consciousness he often took part in the singing of the verses, which were sung at his bedside; and it was plainly to be seen, that he took cognizance of the fact, when this was done a few minutes before his departure, which took place on the 20th instant (March, 1803) in the morning at 8 o'clock, after he had reached the age of 73 years and 7 months.—

Andreas Giering was the great-great-grandfather of the late President Judge Richard Iobst of the Lehigh County Courts. No. 134 in the old Moravian churchyard is the legibly inscribed grave of Andreas Giering.

*A Moravian Petition
During The American Revolution*

THE FOLLOWING PETITION was presented in 1778 by Bishop Ettwein of Bethlehem to the Congress in session at York, and to the Assembly of Pennsylvania at Lancaster, asking to have the Moravians excepted from the requirements of the Test Act of 1777.

TO THE HONORABLE THE REPRESENTATIVES OF THE FREEMEN OF THE UNITED STATES OF AMERICA.

THE PETITION AND REPRESENTATION OF THE UNITED BRETHREN SETTLED IN THIS STATE AT BETHLEHEM, NAZARETH, LITITZ, EMMAUS, GNADENHUETTEN AND OTHERS IN UNION WITH THEM.

HUMBLY SHEWETH

THAT the United Brethren settled in Pennsylvania with no other view but to propagate the Gospel among the Heathen, to enjoy full Liberty of Conscience, and to lead under the mild Laws of this Land a quiet and peaceable Life in all Godliness and Honesty.

When about thirty years ago the Brethren Church received several invitations to settle in some other parts of the English domains, particularly in North Carolina, they found it necessary to apply by their Deputies to the King and Parliament of Great Britain to grant unto the Brethren's Church the same privileges in the other parts of the Realm as they enjoyed in Pennsylvania viz., that their Affirmation might be taken instead of an Oath, and that they might be free from all personal Service in War. After a full and strict Enquiry about the Origin, Doctrine and Praxis or Discipline of said Church, an Act of Parliament was passed in the Year 1749, to encourage the United Brethren to settle more in America, in which both of the said Privileges were under certain Regulations granted and secured unto them.

Encouraged by the Charter of this Province & by said Act of Parliament most of the United Brethren now on this Continent came from Germany to enjoy these Favours with their Children and Children's Children considering them as a Precious Pearl and Inheritance of greater Worth than any other Thing or Things they had.

FOR LIBERTY OF CONSCIENCE many of them have suffered Persecution in other countries, many have left their Houses and Homes, their dearest Relations and many other Blessings on Account of it; here they lived very quiet and happy in their several Settlements under the English Government until the breaking out of the present unhappy War.

As they could and would not act against their peaceable Principles and would not join the Associators in learning the Use of Arms, their Peace has been quite disturbed, and they have been treated very unfriendly, being excluded from the Rights of Freemen, disqualified for Elections, denied Justice against Thieves and Robbers, for no other Reason but for insisting not to give up their privileges or the Exercise of their Liberty of Conscience. They were fined and fined again, for not exercising in the Use of Arms. They have been enrolled, drafted with the several Classes, and in Northampton County exorbitant Fines exacted from them, and no Disability of Estate accepted; The Justice of the Peace signed Warrants to commit their Bodies to the common Gaol if they did not pay the Fines; Their Houses, Workshops and other Property was invaded, and they to their great Loss and Damage turned out of their Trades.

All this and more they bore with Patience as a Part of publick Calamity, for the sake of Peace, and not to give Offense or to make more trouble to the Government.

But as lately a Number of their Society have been carried to Prison without Law and for no other Reason but their Unwillingness to take the Test. And as by an Act of Assembly all of the Brethren, who conscientiously scruple to take the prescribed Oath, find themselves subjected to the same treatment, and to be dealt with as Enemies of the Country; We thought it our Duty to break Silence and to make a true Representation of our Case Praying for Patience and Forbearance with us; as we are not free in our Heart and Mind to abjure the King, his Heirs & Successors for several weighty Reasons, but particularly on Account of our Union and Connexion with the Brethren's Church and her Calling to propagate the Gospel among the Heathen; a great many of the Brethren don't know how soon one or the other may be called into the Service of a Mission under the English Government, for our Settlements have originally that Destination to be Nurseries of Missionaries.

We have the highest Awe and Veneration, for an Oath or Affirmation be Yea what is Yea, and No what is No.

If our Mouths should say Yea and the Heart Nay, we should be Hypocrites and give false Witness.

And tho' every one of us shall give Account of himself to God, and we are not to judge one another, yet to him that esteemeth any Thing to be unclean, to him it is unclean, and Charity obliges us, not to offend one of our Brethren for whom Christ died.

Now as the greater Part of the United Brethren cannot and will not take the prescribed Oath, why should You deny unto them Constitutional

Liberty of Conscience? Why should they be punished for it with Imprisonment, Fines, and Confiscation of other Estates? Before you find them guilty of treasonable Practices against this or the other States: Which by the Mercy of God will never be the case; for they hold themselves in Conscience bound to seek the Good of the Land where they sojourn, and are willing to do it in every honest Way. And none will scruple solemnly to promise: "That he will not do any Thing injurious to this State or the United States of America, and that he will not give any Intelligence, Aid or Assistance to the British Officers or Forces at War with this and the other States."

If one singly or several jointly act or do anything against this declaration, let him be tried and punished as others who have taken the Test.

We will by the Grace of God seek the Welfare of this Country as long as we live in it.

But it is our humble Request, that you may protect our Persons and Property against all Violence and Oppression; to let us have the Benefit of the Law; to grant us also Relief in Regard to the Execution of the Militia Law, and not to force any of us to act against our Conscience and Moral Obligations.

Let us continue quiet and peaceable in the Places where Providence has placed us, which are dedicated to God for the Advancement of Religion and Virtue, and which have been such approved Testimonies of the Brethren's being industrious useful members of Society; permit us to serve the Public in our useful Callings unmolested.

If you have your Reasons to exclude us from the Rights of Freemen of this State, grant us to enjoy a Tolerance as peaceable Strangers.

We have no Arms and will bear none against this State or the other states; We desire no Posts of Profit or Honour; we never refused to pay Taxes laid upon us.

If we have no Right, we pray for indulgence and Mercy. Blessed are the Merciful, for they shall receive Mercy.

But if we are not heard, and any one of the United Brethren, by the Operation of Your Laws, suffers Imprisonment or the Loss of his Property, we declare before God and Men: That we do not suffer as headstrong, willful or disobedient Persons and Evildoers, but for Conscience Sake, and must leave our Cause to the righteous Judge over all.

We the Subscribers, Bishops and Elders of the United Brethren settled in Pennsylvania beg leave to recommend this Petition and Humble Representation unto a kind and serious Consideration, and to grant to us and our People such Relief as the House finds meet and consistent with Justice and Mercy, and your Petitioners will ever pray.¹

¹"A Petition by the Moravians During the American Revolution" in *The Pennsylvania German*, January, 1911.

About the Land of the Congregational Village

ABOUT THE LAND OF THE CONGREGATIONAL VILLAGE

THE CONCEPTION of a closed village inhabited only by members of the *Unitas Fratrum*, or the United Brethren (better known as the Moravians) for the purpose of preserving themselves from "dangerous and hurtful worldly connections" must today be looked upon as an interesting 18th century experiment. The first settlers pursued their purpose steadfastly. Their descendants for some 80 years and down into the third generation, endeavored to carry out the intent of the founders. But with the founding of a new nation, fast taking on a distinctive pattern, the idea of a village closed to all but those who professed the same faith could no longer be sustained. It has been frequently stated that in 1835 Emmaus ceased to be a congregational village. That was not the case. The end did not come overnight. However, an interesting document prepared in 1835 by the then minister, Brother Johannes C. Brickenstein, will indicate some of the problems that faced Emmaus as a closed village. We have translated it from the German of the original in the Moravian Archives of Emmaus.

DAS LAND DER GEMEINE ZU EMMAUS—1835 (The Land of the Congregation at Emmaus)

The Brethren Sebastian Knauss and Jacob Ehrenhard around the middle of the previous century made a gift of nearly 100 acres of land for the benefit of the Congregation in Emmaus. This land was to be a means of attaining the following ends:

- I.—The building of a village with church, etc.
- II.—The assurance of the village as a Gemein-Ort or congregational village.
- III.—The economic support of church and school and employees.

I.—The first objective has been realized.

After a part of the land had been reserved for the use of the minister, and another for the *Gottes Acker* (the graveyard) and a third as woodland for the use of wood (for fuel and building) for church, school and minister, the rest was divided into 32 in-lots (house-lots) and 17 out-lots.

Each in-lot contained one-half acre. From the very beginning it happened now and then that two in-lots were granted to one individual, the one for the house, the other beside the house for gardening. Those who had only one lot, put out their gardens behind the house, and kept a part of it for potatoes and for fruit; which of course in the case of those that had two lots could be much larger. But naturally an understanding took place, that those who had two lots assigned to them were allowed to place their house only on the one lot, and would have to give up the other lot in case someone came forth who wished to build a house on the same. Nevertheless, in a few instances small buildings, stables, etc. were erected upon such garden house-lots; then if it happens that the occupant of the two house-lots (in-lots) should be asked to give up the one, great difficulties can be expected.

The out-lots, with a few exceptions, contain three acres each, and were beyond a doubt meant for the use of the laborer who wished to settle in this village and who possessed no other land; but through the use of such a lot he would, in turn for a low ground-rental, be in a position to keep a cow and several hogs, which would be a great advantage for his household. But this end has been only partly attained because of the unequal parceling out of the lots. For example, lot No. 18—a glance at the draft of the village will give the decided impression that this lot was meant to be a part of that land set aside for the use of the minister. That it was never so used, may be due to the fact that in the first years the minister's land was cultivated for his benefit by members of the congregation, a self-understood service; and one was glad when finished with cultivating lot No. 19, which was sufficient for the kitchen requirements of the minister, and the clearing and tilling of No. 18 was left to someone else for cash rental.

II.—The assurance of the village as a *Gemein-Ort* or congregational village: that is, the preservation or maintenance of the rule that no one can be a property owner in Emmaus, who does not belong to the congregation of the Brethren. Whenever anyone received a lease on a house-lot it took place with the understanding that he must never sell his house, erected thereon, nor wish to do so, to an outsider. This agreement could not be interpreted otherwise, but that the proprietor had the prerogative under certain conditions of having the first right of purchase.

This plan could be realized:

1.—So long as one could presuppose that no one desired to sell his house to an outsider; and that each individual was willing to make some sacrifice to prevent the house from being sold to an outsider.

2.—So long as the old rule was observed, not to incur any debts without consultation of the committee and consent of the same.

But realization of these conditions vanishes, since we have no fund from which to purchase houses while the individual church members remain inactive spectators. There are already three outside house owners in our village and this summer it is said there will be a fourth. But this

beginning is the result of a deception. At Easter, 1833, Father Bauer received permission to sell his house to a certain Aaron Wuensch (born in Emmaus of Brethren and partly reared by them), if the same, as one had reason to believe, would become a member of the congregation. In the course of a conversation with a member of the Committee (during my absence) Aaron Wuensch declared he had no other intention but to abide by the conditions, and the purchase was closed. Soon thereupon he regretted the purchase and wished to break the agreement, but Father Bauer insisted upon the agreement. Wuensch acted disagreeably and no longer wished to join our brotherhood.

Also, for some time now our members have been marrying wives who are not Moravians.

III.—The land as an aid in supporting the cost of the congregation. There is hardly any condition under which land brings better returns than when cut up into small plots in the vicinity of a village for the purpose of tilling the soil, or eventually for building lots.

The soil of lots Nos. 1 to 9 is good, that of 10 to 17 only moderately good.

House-lots and out-lots, the former adding up to 16 acres and the latter to more than 51 acres, are being rented without distinction at an annual rate of \$1.00 per acre, with an income accordingly of about \$67.60 annually. (Here Br. Brickenstein added a table to indicate how and to whom the lots were leased, important because of the low rent.) If one estimates the rental of the *Gemeinhaus* lot at about \$5.00 per acre, as reasonable, then surely a rental of \$3.00 per acre for the other out-lots would be likewise reasonable. Therefore each person paying to the congregation an annual rent of \$3.00 for the out-lot three acres, actually gets from the same a gift of \$6.00. And the 19 renters who yearly pay \$57.00 for 57 acres of land actually receive the value of the double amount, or \$114.00. That this generous procedure should provide kitchen and cellar of only a few was, of course, not the original intention when the land was given for the good of the congregation. To be sure it is said that through voluntary contributions the low income from the rents is raised—but this is not shown by the table.

In the contributions on the part of individuals, the number of children being sent to school, the land-lease for so low a rent, all these factors should determine the amount of the individual contributions, but what are the facts in the case? Prosperous Heinrich Christ who sends one child and a 17-year-old servant to school, has four acres and gives \$4.00; at the same time the poorer Jacob Knauss who sends no child to school and has no lease on land gives \$5.00. Well-to-do Widow Ziegler who is sending two children to school and has three and one-half acres of land gives \$1.00, whereas the poor Widow Anna Knauss who sends only one child to school and has rented only a one-half acre house-lot gives just as much,

and the still poorer Widow Klewell, who sends no child to school and has no land, gives just as much. Now rents can not be raised without the votes of a great majority in the council of the congregational village. But in council the interest of the landholder is so to speak without opposition. And what the minority lacks in number it also lacks in authority and character, although they grumble occasionally about the low rents.

When the village was first organized very few were willing to clear the out-lots and to rent them. But gradually the plan proceeded. At first the rent was only a few pence per acre. With great effort the rent was raised the equivalent of \$1.00 for three acres, which was to begin with the first of May, 1768, but actually went into effect only later. In the year 1797 it was raised to 5 shillings (66 cents) per acre, but not without much argument and discontentment. And about 20 years ago (1815) it was fixed at \$1.00 per acre.

Just as old as the dispute about the income from rents is the complaint about the non-payment of the same. At present the book shows \$130 in unpaid rents.

An additional evil is the greed and argument exhibited when an opportunity offers itself to acquire a lot and the resultant hatred and envy; and the difficulties about reimbursements for the improvements on a property that is being sold.

To be sure the rule is, that neither out-lot nor house-lot is to pass directly from one hand to the other, but first goes back to the committee whose responsibility it is to dispose of it. This rule, however, has not been kept in cases where the participants concerned could come to an agreement. The reimbursement for fences and other improvements on the part of the one taking over a lot has also given occasion for much quarreling. According to the old leases such reimbursements were not to take place at all, but it has for a long time been permitted in order to keep the peace. It has happened three times that the earlier out-lot holder who was to surrender his lot, tore down the fences and hauled them away. . . .

From all this it is clear that the intention that income from the soil should serve the economic welfare of the whole congregation, has far from attained its purpose. But in the meanwhile the most necessary requirements have been satisfied, although one did not, from these land returns, as hoped, give the minister a comfortable salary, nor get funds for the building of the church, nor add to the fund for the poor, nor collect for other philanthropic purposes, but one did manage a scant survival salary for the preacher, and to keep clear of congregational debts, and the land itself remained a secure treasure.

But in our day much has changed in all this and the situation now requires our complete attention. From the moment that houses were sold at public sale or elsewhere to the highest bidder, the price of the same did not adjust itself to its value, but to the value of the land which had

been occupied by the former owner either as "in-lots" or "out-lots." In other words, that which is not being sold (namely the land, being only leased), determined the value of the house that was being sold. In this way the individual has the opportunity, because of the way our land is administered by an interested council and committee and because of the low rent, not only to draw a relatively small annual profit as in earlier days, but also to put in his pocket a nice portion of cash; while the buyer who paid a big price for the property because of the small rental (for the leased land) paid to the seller of the house and the improvements what the owner of the land could have demanded in rental. Thus our good Father Hofer, because the house-lot and the out-lot were counted in with the cost of the house had to pay for Klewell's little ruinous old one-story log house and similar stable and fences the sum of \$375.00, which apart from the low lease rent would not have been worth half that amount. He accordingly for a long time paid a high rent for his poor three acres. And the rent went, not to the benefit of the congregation, but to the Klewell estate. Aaron Wuensch's purchase of the Bauer house was under similar circumstances. . . .

A further question is whether the administration of the land can be continued as heretofore. Reinschmidt has no lease and refuses to pay rent. Peter Fehr, the innkeeper, has no lease. In any case there will be great difficulties.

Should therefore, insofar as practical, the congregational land be sold? From an economic viewpoint it would unquestionably be better. (Here Br. Brickenstein adds a footnote to the effect that because he lacks knowledge of the law he cannot touch upon certain points, as for ex., whether church property rights can be contested.)

With respect to the objection that if outsiders were placed on the same footing with our own lessees, one could, in case of emergency, recall their leases, purchase their houses from them and have them removed from the village, it must be pointed out:

1.—That the above two mentioned persons would have to be got to sign leases.

2.—Where shall such purchase money come from?

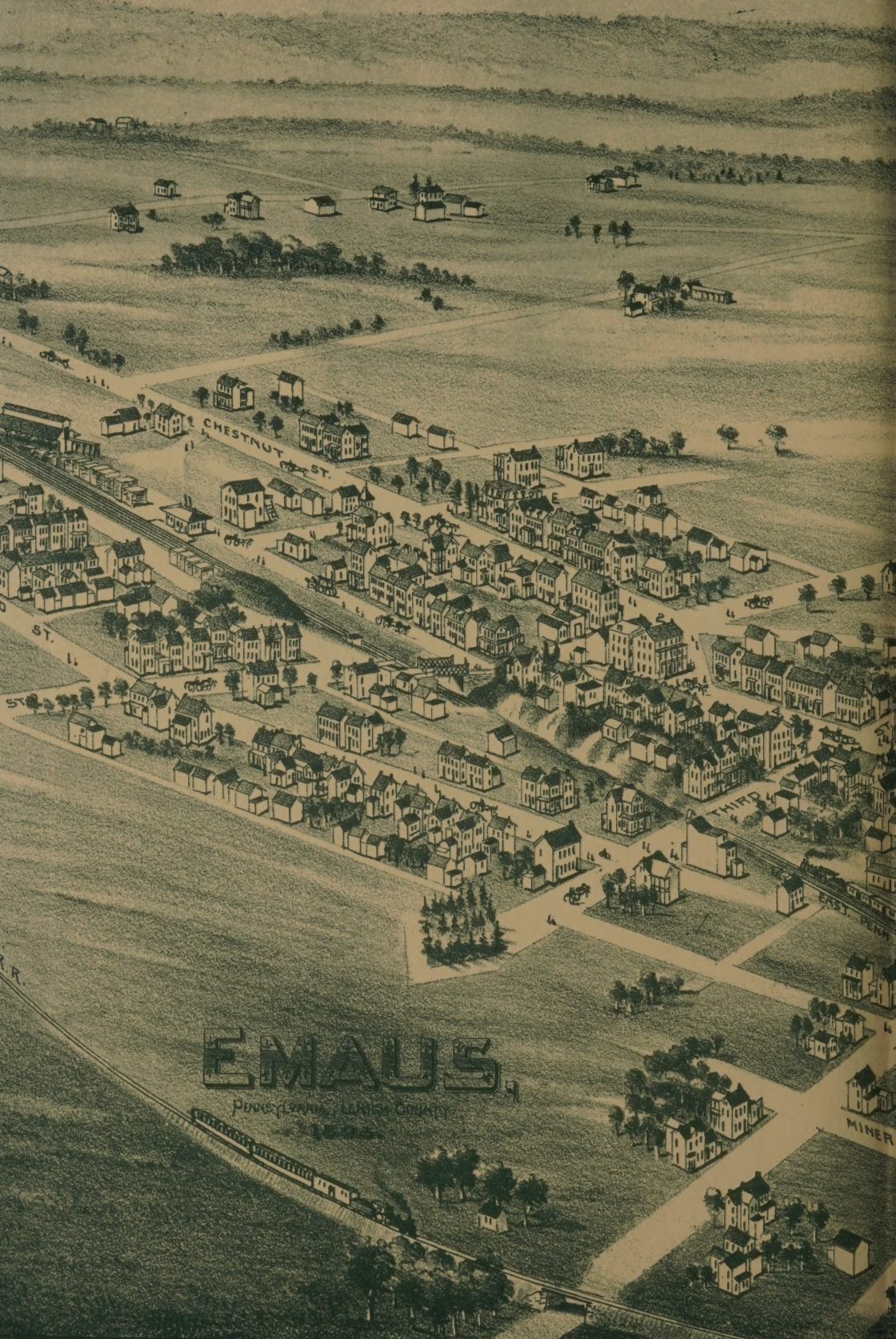
The tavern, a poor building, was bought by its present owners for \$1400.00. A more important purpose than to prevent drinking and dancing in the tavern is hardly thinkable, but to achieve that it would be necessary not only to take the tavern from a good-for-nothing proprietor, but to risk having the tavern fall into the hands of another miserable innkeeper. On the contrary, it ought to be owned for the good of the congregation after the manner of the inn in Bethlehem.

Are we not deceiving ourselves in believing that we can bar a property owner from our village without process of law, when he does not receive full value for his property? In any case, we are free at any time to buy out anyone by offering an advantageous price.

I propose that we start, for example, with Mr. D. Keck, a fair-minded and very decent, at the same time well-to-do man, by giving him the opportunity of purchasing his house-lot for \$50.00 and his out-lot at \$50.00 per acre (instead of paying ground rent). And if he purchases them, then let others have the same opportunity, and perhaps they will follow Keck's example. If, so, then we shall have rescued out of this confusion of selfishness almost more than one may hope. . . .

Be that as it may, everything tends to the conclusion that a speedy and forceful demonstration on the part of the administration of our congregational land business is absolutely necessary. But there must be no increase of rents for our Brethren. Even in better times such payment of rents almost brought destruction to our village and in our present day would have still worse consequences, especially in view of the recent all-out efforts in building our new church (1834).

Thus wrote Brother Johannes Brickenstein about some of the problems confronting Emmaus in the year of our Lord 1835. In concluding he apologized for the frailties in the presentation of his arguments why the congregational village needed reorganization.



EMMAUS.

PENNSYLVANIA, LEHIGH COUNTY

1885.

THEY CAME TO EMMAUS



KEYSTONE SILK MILLS. EMAUS PA.

